UC Southern Regional Library Facility

A A 000 103 066 7

Mr. Ph. Dowdy.
Dec 30. 1859.

0008

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/vocationofschola00fich

The Catholic Series.

, For Prospectus indicating the character and purpose of the Catholic Series, and for List of Books already published, see Catalogue at the end of this work.

THE

VOCATION OF THE SCHOLAR.

BY

JOHANN GOTTLIEB FICHTE.

Translated from the German,

BY WILLIAM SMITH.

"To this am I called, to bear witness to the Truth; my life, my fortunes are of little moment,—the results of my life are of infinite moment. I am a Priest of Truth; I am in her pay; I have bound myself to do all things, to venture all things, to suffer all things for her."—*Page* 59.

LONDON:
JOHN CHAPMAN, 121, NEWGATE STREET.

M.DCCC.XLVII.

LB
675
F5
1847
UNIVERSITY OF CALIFORNIA
SANTA BARBARA COLLEGE LIBRARY

The following Lectures were delivered soon after Fichte's arrival at Jena in 1794 to an audience composed of students from all departments of the University; with the view of awakening in their minds a more adequate conception of the exalted nature of their calling and its attendant duties. To this end Fichte sets forth, with that energy of thought and fervency of style which are his peculiar characteristics, the vocation of man as an individual, and as a member of society; the sources of the different classes into which society is divided, and the duties arising from these distinctions; and lastly the vocation of that particular class whose separate calling has its origin in the common desire of man *to know*, and who have chosen the acquisition and imparting of knowledge as their share of the general labours of the race;—assigning to the duties of the Scholar, as the Teacher and Guide of Mankind, the highest place among the varied forms of human activity; and to the Scholar himself, in so far as he worthily fulfils these duties, the most honourable place in human Society. The present publication may be considered as, in some respects, introductory to that which the Translator has already offered to the English reader, under the title of

the "Nature of the Scholar;"—belonging, however, to the earlier period of FICHTE's mental history, when his philosophy still retained its purely subjective character;—afterwards laid aside for the complete and objective form in which it appears in his later writings.

It is the intention of the Translator, with the view of extending a knowledge of FICHTE's matured philosophy, as it appeared in his later popular works, to publish, in the course of the present year, a version of the lectures delivered at Berlin in 1805 to a distinguished circle of Scholars and Statesmen, under the title of the "Characteristics of the Present Age" (die Grundzüge des gegenwärtigen Zeitalters;)—to be followed by the "Doctrine of Religion" (die Anweisung zum Seligen Leben, oder auch die Religionslehre.)

It cannot be doubted that the circle of readers in this country to whom such publications as the present are addressed is daily extending. This is sufficiently apparent to those who have the necessary opportunities of observation;—it may also be inferred from the increased activity which is manifested among the supporters of the prevalent philosophy. A writer in the last number of the "*North British Review*," whose style is too distinctly marked to leave any doubt as to his identity—we allude to Dr. CHALMERS,—in speaking of the Ideal Philosophy generally, admits that "a fearfulness is now beginning to be felt" at the "prospect of a collision now at hand between the two philosophies." It may be doubted whether the article referred to will tend to check the progress of the formidable enemy which has created so much alarm in the mind of the writer for the safety of his theology. It exhibits a

curious admixture of professional antipathy and reluctant admiration. At one time "the wretched jabber of the School at Königsberg" is represented as something that "would end in sweeping religion from the face of the earth;" and the shade of a Butler or a Cervantes is invoked, to lend what in either case would surely prove somewhat uncongenial assistance to the Scotch Presbyterian, in order "to banish this grotesque and outrageous folly" from our shores;—while at another, the tendencies which, in their influence upon ourselves, give occasion for such dire forebodings, are represented as having built up the German nation into "the noblest people on the face of the earth . . . . a loftier and more ethereal race;"—and the manner in which the dreaded doctrines have been clothed in words by some of their teachers is characterized as "a glorious symphony *for the eye to gaze upon*,"—which latter we take to be an expression of admiration, be its meaning what it may. After such startling anomalies as these, one is scarcely surprised to read of the "kindredness of spirit" —the "intense mutual sympathy" which existed between Fichte and Goethe,—men whom we had hitherto supposed to be wide as the poles asunder both in intellect and feeling; nor—still more strange!—to find the latter confounded with the Author of the "Robbers," on whom Fichte conferred the title of the "Sophocles of Germany."

But it is not for the purpose of following the venerable writer through the many inconsistencies and mistakes into which his evidently second-hand knowledge of German philosophy and literature has led him;—still less of examining his ingenious, though unsuccessful, attempt to establish

a valid ontology on the basis of Reid's theory—or rather abdication—of philosophy, that we now advert to this essay. However easy the task, the present is not the fitting opportunity for its performance. Indeed the Ideal Philosophy has no cause to quarrel with Dr. Chalmers, from whose essentially truthful and generous nature its inherent nobleness has drawn forth a tribute which must give it new importance in a quarter where such a recognition was least of all expected. Before the results of the anticipated "collision" become apparent, many men will have weighed whatever is important in these matters in the silence of their own thoughts; and before the tribunal of many a mind to whom Scotland is even now looking for her future religious teaching, her theology will be summoned to answer this question among others,—How it is to reconcile its asserted faith in an All-Perfect God, with adherence to a philosophy which reduces the Ideas we possess of Infinite Truth, Beauty, and Goodness, to mere negations of experience.

Our purpose in adverting to this subject at all is one more akin to the object of the present publication. It is to record our earnest protest against the singular conclusion by which Dr. Chalmers endeavours to restore harmony between his sympathies and his theology;—namely, *that the prevailing admiration for German philosophies is altogether irrespective of their truth.* He gravely settles himself down in the hypothesis that these new doctrines, which have wrung from him an unwilling admiration, have, after all, nothing serious about them;—are at best only feats of intellectual dexterity, not possessing, and indeed not de-

manding, any "sustaining basis of truth or evidence;"—that they are akin to the novel or the drama,—addressed, indeed, to a different audience, and perhaps designed to minister to the gratification of higher appetites, but not essentially different from these vehicles of amusement (for the Reviewer seems to attach no higher value than this to any form of literature), and therefore aptly enough described by the appellation of the "theatricals of science." It would be in vain to reason against such assertions as these, wholly unsupported as they are by any species of evidence. Such sweeping dogmatism carries with it, to most minds, its own antidote; and the case of any one who should seriously entertain such gratuitous assertions will scarcely be improved by refutation,—for moral scepticism cannot be cured by argument. If there is one point more than another in which the higher philosophy and literature of Germany can claim a proud superiority over that of every other nation, it is this very point of its earnestness. Nowhere can history point to a period in which the studies that most of all dignify and adorn human life, have been pursued with a more elevated devotion or guided by a loftier morality. The reader who honestly seeks truth for her own sake, may learn in the following discourses how those "theatricals of science" were viewed by one of the noblest men who ever laboured for the advancement of humanity.

As to Fichte, the present writer feels that no language of his could so worthily express the deep and earnest admiration which the character and doctrines of that great man must command from every sincere and upright mind,

as the eloquent words of Mr. Carlyle, when speaking of the Critical Philosophy generally, in his celebrated article on the state of German Literature :—

"Let the reader believe us, the Critical Philosophers, whatever they may be, are no mystics, and have no fellowship with mystics. What a mystic is, we have said above. But Kant, Fichte, and Schelling, are men of cool judgment, and determinate energetic character; men of science and profound and universal investigation; nowhere does the world, in all its bearings, spiritual or material, theoretic or practical, lie pictured in clearer or truer colours than in such heads as these. We have heard Kant estimated as a spiritual brother of Böhme: as justly might we take Sir Isaac Newton for a spiritual brother of Count Swedenborg, and Laplace's *Mechanism of the Heavens* for a peristyle to the *Vision of the New Jerusalem.* That this is no extravagant comparison, we appeal to any man acquainted with any single volume of Kant's writings. Neither, though Schelling's system differs still more widely from ours, can we reckon Schelling a mystic. He is a man evidently of deep insight into individual things; speaks wisely, and reasons with the nicest accuracy, on all matters where we understand his data. Fairer might it be in us to say that we had not yet appreciated his truth, and *therefore* could not appreciate his error. But above all, the mysticism of Fichte might astonish us. The cold, colossal, adamantine spirit, standing erect and clear, like a Cato Major among degenerate men; fit to have been the teacher of the Stoa, and to have discoursed of Beauty and Virtue in the groves of Academe! Our reader has seen some words

of Fichte's: are these like words of a mystic? We state Fichte's character, as it is known and admitted by men of all parties among the Germans, when we say that so robust an intellect; a soul so calm, so lofty, massive, and immovable, has not mingled in philosophical discussion since the time of Luther. We figure his motionless look, had he heard this charge of mysticism! For the man rises before us, amid contradiction and debate, like a granite mountain amid clouds and winds. Ridicule, of the best that could be commanded, has been already tried against him; but it could not avail. What was the wit of a thousand wits to him? The cry of a thousand choughs assaulting that old cliff of granite: seen from the summit, these, as they winged the midway air, showed scarce so gross as beetles, and their cry was seldom even audible. Fichte's opinions may be true or false; but his character, as a thinker, can be slightly valued only by such as know it ill; and as a man, approved by action and suffering, in his life and in his death, he ranks with a class of men who were common only in better ages than ours.

"The Critical Philosophy has been regarded by persons of approved judgment, and nowise directly implicated in the furthering of it, as distinctly the greatest intellectual achievement of the century in which it came to light. August Wilhelm Schlegel has stated in plain terms his belief, that, in respect of its probable influence on the moral culture of Europe, it stands on a line with the Reformation. We mention Schlegel as a man whose opinion has a known value among ourselves. But the worth of Kant's Philosophy is not to be gathered from votes alone. The noble system

of morality, the purer theology, the lofty views of man's nature derived from it; nay, perhaps, the very discussion of such matters, to which it gave so strong an impetus, have told with remarkable and beneficial influence on the whole spiritual character of Germany. No writer of any importance in that country, be he acquainted or not with the Critical Philosophy, but breathes a spirit of devoutness and elevation more or less directly drawn from it. Such men as Goethe and Schiller cannot exist without effect in any literature, or in any century: but if one circumstance more than another has contributed to forward their endeavours, and introduce that higher tone into the literature of Germany, it has been this philosophical system; to which, in wisely believing its results, or even in wisely denying them, all that was lofty and pure in the genius of poetry, or the reason of man, so readily allied itself."—EDINBURGH REVIEW, 1827.

EDINBURGH, *April* 1847.

THE

VOCATION OF THE SCHOLAR.

BY

JOHANN GOTTLIEB FICHTE.

CONTENTS.

Author's Preface, ... *page* 13

LECTURE I.

The Absolute Vocation of Man, ... 17

LECTURE II.

The Vocation of Man in Society, ... 26

LECTURE III.

The Distinction of Classes in Society, ... 37

LECTURE IV.

The Vocation of the Scholar, ... 49

LECTURE V.

Examination of Rousseau's Doctrine concerning the Influence of Art and Science on the well-being of Man, . 61

The following Lectures were delivered soon after Fichte's arrival at Jena in 1794 to an audience composed of students from all departments of the University; with the view of awakening in their minds a more adequate conception of the exalted nature of their calling and its attendant duties. To this end Fichte sets forth, with that energy of thought and fervency of style which are his peculiar characteristics, the vocation of man as an individual, and as a member of society; the sources of the different classes into which society is divided, and the duties arising from these distinctions; and lastly the vocation of that particular class whose separate calling has its origin in the common desire of man *to know*, and who have chosen the acquisition and imparting of knowledge as their share of the general labours of the race;—assigning to the duties of the Scholar, as the Teacher and Guide of Mankind, the highest place among the varied forms of human activity; and to the Scholar himself, in so far as he worthily fulfils these duties, the most honourable place in human Society. The present publication may be considered as, in some respects, introductory to that which the Translator has already offered to the English reader, under the title of

the "Nature of the Scholar;"—belonging, however, to the earlier period of FICHTE's mental history, when his philosophy still retained its purely subjective character;—afterwards laid aside for the complete and objective form in which it appears in his later writings.

It is the intention of the Translator, with the view of extending a knowledge of FICHTE's matured philosophy, as it appeared in his later popular works, to publish, in the course of the present year, a version of the lectures delivered at Berlin in 1805 to a distinguished circle of Scholars and Statesmen, under the title of the "Characteristics of the Present Age" (die Grundzüge des gegenwärtigen Zeitalters;)—to be followed by the "Doctrine of Religion" (die Anweisung zum Seligen Leben, oder auch die Religionslehre.)

It cannot be doubted that the circle of readers in this country to whom such publications as the present are addressed is daily extending. This is sufficiently apparent to those who have the necessary opportunities of observation;—it may also be inferred from the increased activity which is manifested among the supporters of the prevalent philosophy. A writer in the last number of the "*North British Review*," whose style is too distinctly marked to leave any doubt as to his identity—we allude to Dr. CHALMERS,—in speaking of the Ideal Philosophy generally, admits that "a fearfulness is now beginning to be felt" at the "prospect of a collision now at hand between the two philosophies." It may be doubted whether the article referred to will tend to check the progress of the formidable enemy which has created so much alarm in the mind of the writer for the safety of his theology. It exhibits a

curious admixture of professional antipathy and reluctant admiration. At one time "the wretched jabber of the School at Königsberg" is represented as something that "would end in sweeping religion from the face of the earth;" and the shade of a Butler or a Cervantes is invoked, to lend what in either case would surely prove somewhat uncongenial assistance to the Scotch Presbyterian, in order "to banish this grotesque and outrageous folly" from our shores;—while at another, the tendencies which, in their influence upon ourselves, give occasion for such dire forebodings, are represented as having built up the German nation into "the noblest people on the face of the earth . . . . a loftier and more ethereal race;"—and the manner in which the dreaded doctrines have been clothed in words by some of their teachers is characterized as "a glorious symphony *for the eye to gaze upon*,"—which latter we take to be an expression of admiration, be its meaning what it may. After such startling anomalies as these, one is scarcely surprised to read of the "kindredness of spirit" —the "intense mutual sympathy" which existed between Fichte and Goethe,—men whom we had hitherto supposed to be wide as the poles asunder both in intellect and feeling; nor—still more strange!—to find the latter confounded with the Author of the "Robbers," on whom Fichte conferred the title of the "Sophocles of Germany."

But it is not for the purpose of following the venerable writer through the many inconsistencies and mistakes into which his evidently second-hand knowledge of German philosophy and literature has led him;—still less of examining his ingenious, though unsuccessful, attempt to establish

a valid ontology on the basis of Reid's theory—or rather abdication—of philosophy, that we now advert to this essay. However easy the task, the present is not the fitting opportunity for its performance. Indeed the Ideal Philosophy has no cause to quarrel with Dr. Chalmers, from whose essentially truthful and generous nature its inherent nobleness has drawn forth a tribute which must give it new importance in a quarter where such a recognition was least of all expected. Before the results of the anticipated "collision" become apparent, many men will have weighed whatever is important in these matters in the silence of their own thoughts; and before the tribunal of many a mind to whom Scotland is even now looking for her future religious teaching, her theology will be summoned to answer this question among others,—How it is to reconcile its asserted faith in an All-Perfect God, with adherence to a philosophy which reduces the Ideas we possess of Infinite Truth, Beauty, and Goodness, to mere negations of experience.

Our purpose in adverting to this subject at all is one more akin to the object of the present publication. It is to record our earnest protest against the singular conclusion by which Dr. Chalmers endeavours to restore harmony between his sympathies and his theology;—namely, *that the prevailing admiration for German philosophies is altogether irrespective of their truth.* He gravely settles himself down in the hypothesis that these new doctrines, which have wrung from him an unwilling admiration, have, after all, nothing serious about them;—are at best only feats of intellectual dexterity, not possessing, and indeed not de-

manding, any "sustaining basis of truth or evidence;"—that they are akin to the novel or the drama,—addressed, indeed, to a different audience, and perhaps designed to minister to the gratification of higher appetites, but not essentially different from these vehicles of amusement (for the Reviewer seems to attach no higher value than this to any form of literature), and therefore aptly enough described by the appellation of the "theatricals of science." It would be in vain to reason against such assertions as these, wholly unsupported as they are by any species of evidence. Such sweeping dogmatism carries with it, to most minds, its own antidote; and the case of any one who should seriously entertain such gratuitous assertions will scarcely be improved by refutation,—for moral scepticism cannot be cured by argument. If there is one point more than another in which the higher philosophy and literature of Germany can claim a proud superiority over that of every other nation, it is this very point of its earnestness. Nowhere can history point to a period in which the studies that most of all dignify and adorn human life, have been pursued with a more elevated devotion or guided by a loftier morality. The reader who honestly seeks truth for her own sake, may learn in the following discourses how those "theatricals of science" were viewed by one of the noblest men who ever laboured for the advancement of humanity.

As to Fichte, the present writer feels that no language of his could so worthily express the deep and earnest admiration which the character and doctrines of that great man must command from every sincere and upright mind,

as the eloquent words of Mr. Carlyle, when speaking of the Critical Philosophy generally, in his celebrated article on the state of German Literature :—

"Let the reader believe us, the Critical Philosophers, whatever they may be, are no mystics, and have no fellowship with mystics. What a mystic is, we have said above. But Kant, Fichte, and Schelling, are men of cool judgment, and determinate energetic character; men of science and profound and universal investigation; nowhere does the world, in all its bearings, spiritual or material, theoretic or practical, lie pictured in clearer or truer colours than in such heads as these. We have heard Kant estimated as a spiritual brother of Böhme: as justly might we take Sir Isaac Newton for a spiritual brother of Count Swedenborg, and Laplace's *Mechanism of the Heavens* for a peristyle to the *Vision of the New Jerusalem.* That this is no extravagant comparison, we appeal to any man acquainted with any single volume of Kant's writings. Neither, though Schelling's system differs still more widely from ours, can we reckon Schelling a mystic. He is a man evidently of deep insight into individual things; speaks wisely, and reasons with the nicest accuracy, on all matters where we understand his data. Fairer might it be in us to say that we had not yet appreciated his truth, and *therefore* could not appreciate his error. But above all, the mysticism of Fichte might astonish us. The cold, colossal, adamantine spirit, standing erect and clear, like a Cato Major among degenerate men; fit to have been the teacher of the Stoa, and to have discoursed of Beauty and Virtue in the groves of Academe! Our reader has seen some words

of Fichte's: are these like words of a mystic? We state Fichte's character, as it is known and admitted by men of all parties among the Germans, when we say that so robust an intellect; a soul so calm, so lofty, massive, and immovable, has not mingled in philosophical discussion since the time of Luther. We figure his motionless look, had he heard this charge of mysticism! For the man rises before us, amid contradiction and debate, like a granite mountain amid clouds and winds. Ridicule, of the best that could be commanded, has been already tried against him; but it could not avail. What was the wit of a thousand wits to him? The cry of a thousand choughs assaulting that old cliff of granite: seen from the summit, these, as they winged the midway air, showed scarce so gross as beetles, and their cry was seldom even audible. Fichte's opinions may be true or false; but his character, as a thinker, can be slightly valued only by such as know it ill; and as a man, approved by action and suffering, in his life and in his death, he ranks with a class of men who were common only in better ages than ours.

"The Critical Philosophy has been regarded by persons of approved judgment, and nowise directly implicated in the furthering of it, as distinctly the greatest intellectual achievement of the century in which it came to light. August Wilhelm Schlegel has stated in plain terms his belief, that, in respect of its probable influence on the moral culture of Europe, it stands on a line with the Reformation. We mention Schlegel as a man whose opinion has a known value among ourselves. But the worth of Kant's Philosophy is not to be gathered from votes alone. The noble system

of morality, the purer theology, the lofty views of man's nature derived from it; nay, perhaps, the very discussion of such matters, to which it gave so strong an impetus, have told with remarkable and beneficial influence on the whole spiritual character of Germany. No writer of any importance in that country, be he acquainted or not with the Critical Philosophy, but breathes a spirit of devoutness and elevation more or less directly drawn from it. Such men as Goethe and Schiller cannot exist without effect in any literature, or in any century: but if one circumstance more than another has contributed to forward their endeavours, and introduce that higher tone into the literature of Germany, it has been this philosophical system; to which, in wisely believing its results, or even in wisely denying them, all that was lofty and pure in the genius of poetry, or the reason of man, so readily allied itself."—EDINBURGH REVIEW, 1827.

EDINBURGH, *April* 1847.

THE

VOCATION OF THE SCHOLAR.

BY

JOHANN GOTTLIEB FICHTE.

CONTENTS.

Author's Preface, ... *page* 13

LECTURE I.

The Absolute Vocation of Man, ... 17

LECTURE II.

The Vocation of Man in Society, ... 26

LECTURE III.

The Distinction of Classes in Society, ... 37

LECTURE IV.

The Vocation of the Scholar, ... 49

LECTURE V.

Examination of Rousseau's Doctrine concerning the Influence of Art and Science on the well-being of Man, . 61

PREFACE.

These Lectures were delivered last Summer before a considerable number of the young men studying at this University. They form the introduction to a whole which the Author intends to complete, and, when time permits, to lay before the public. A motive—which to mention here would contribute neither to a just estimation of these pages, nor to a right understanding of them—induced him to allow these first five Lectures to be published by themselves. Their being printed just as they were delivered, without the alteration of a single word, must be his excuse for many inaccuracies of expression. In consequence of other occupations, he was unable, even at first, to give to these discourses the polish which he desired. Declamation is a valuable auxiliary in oral communication. To alter them for the press was for a similar reason impossible.

There are in these Lectures many assertions which may not please all classes of readers. But for this the

Author is not to blame;—in all his inquiries he has troubled himself very little as to what was likely to please his hearers or to be disagreeable to them: Truth alone has been his object,—and what he, according to his best knowledge, held to be true, that he has boldly declared, so far as he was able.

But besides that class of readers who have reasons for their dissatisfaction with what I advance in these Lectures, there are others who hold such speculations as at best *useless*, because they cannot be carried out into practice, and because they find nothing in the actual world, as it is now constituted, at all corresponding thereto;—indeed it is to be feared that the greater number of otherwise honest, respectable, well-behaved, sober-minded people will thus judge of them. For although, in all ages, those who have been capable of raising themselves to ideas, have always found themselves in a minority,—yet, for reasons which I may well be excused for withholding here, their number has never been less than at the present time. Whilst, within the circle which common experience has drawn around us, men take larger and more general views, and pass more accurate judgments on the phenomena presented to them, than perhaps at any former period; the majority are completely misled and dazzled, so soon as they take a single step beyond this limit. If it be impossible to re-kindle in such minds the once-

extinguished sparks of higher genius, we must let them remain without disturbance within that circle; and in so far as they are there useful and necessary, we must not derogate from their value in and for such a sphere. But when they desire to draw down to their own level all to which they cannot raise themselves;—when, for example, they would insist that everything which is printed should be made as practically useful as a cookery book, or a ready reckoner, or a service regulation, and decry everything which cannot so be used,—then indeed do they perpetrate a great wrong.

That the Ideal cannot be manifested in the Actual world, we know as well as they do,—perhaps better. All we maintain is, that the Actual must be judged by the Ideal, and modified in accordance with it by those who feel themselves capable of such a task. Be it granted that they cannot convince themselves of this;—being what they are, they lose very little thereby, and humanity loses nothing. This alone becomes clear, that they have not been reckoned on in the great plan for the ennoblement of Humanity. This will assuredly proceed on its glorious way;—over them will kindly Nature watch, vouchsafing them, in proper season, rain and sunshine, fitting nourishment and undisturbed digestion, and therewithal comfortable thoughts.

JENA, Michaelmas 1794.

LECTURE I.

THE ABSOLUTE VOCATION OF MAN.

The purpose of the Lectures which I commence to-day is in part known to you. I would answer, or rather I would prompt you to answer for yourselves, the following questions:—What is the vocation of the Scholar?—what is his relation to humanity as a whole, as well as to particular classes of men?—by what means can he most surely fulfil his high vocation?

The Scholar is invested with a distinctive character only in so far as he is contrasted with other men; the idea of his calling arises from comparison, from his relation to Society at large,—by which we understand not the State merely, but generally that aggregate of reasonable men who exist near each other in space, and are thus placed in mutual relations with each other.

Hence the vocation of the Scholar considered as such is only conceivable in society, and thus the answer to the question,—"What is the vocation of the Scholar?"—presupposes the answer to another question,—"What is the vocation of man in Society?"

Again: the answer to this question presupposes the answer to another still higher; namely this,—"What is the vocation of Man?"—*i. e.* of Man considered simply as man,—according to the mere abstract idea of humanity;—

isolated, and without any relation which is not included in the absolute idea of himself?

I may be permitted to say to you at present without proof, what is doubtless already known to many among you, and what is obscurely, but not the less strongly, felt by others, that all philosophy,—all human thought and teaching,—all your studies,—especially all which I shall address to you,—can tend to nothing else than to the answering of these questions, and particularly of the last and highest of them,—What is the absolute vocation of Man? and what are the means by which he can most surely fulfil it?

Philosophy is not essentially necessary to the mere *feeling* of this vocation; but the whole of philosophy, and indeed a fundamental and all-embracing philosophy, is implied in a distinct, clear, and complete *insight* into it. Yet this absolute vocation of man is the subject of to-day's lecture. You will consequently perceive that what I have to say on this subject on the present occasion cannot be traced down from its first principles unless I were now to treat of all philosophy. But I can appeal to your own inward sense of truth, and establish it thereon. You perceive likewise, that as the question which I shall answer in my public lectures,—What is the vocation of the Scholar? or what is the same thing, as will appear in due time, the vocation of the highest, truest man?—is the *last* object of all philosophical inquires;—so this question, —What is the absolute vocation of man?—the answer to which I intend to investigate fundamentally in my private lectures, but only to point out very briefly to-day,—is the *first* object of such investigations. I now proceed to the answer to this question.

What the properly Spiritual in man—the *pure Ego*,—considered absolutely in itself,—isolated, and apart from all relation to anything out of itself:—would be—this question is unanswerable, and strictly taken is self-contradictory. It

is not indeed true that the *pure Ego* is a product of the *Non-Ego*—(so I denominate everything which is conceived of as existing external to the *Ego*, distinguished from, and opposed to it:)—it is not true, I say, that the *pure Ego* is a product of the *Non-Ego;*—such a doctrine would indicate a transcendental materialism which is entirely opposed to reason;—but it is certainly true, and will be fully proved in its proper place, that the *Ego* is not, and can never become conscious of itself, except under its empirical determinations; and that these empirical determinations necessarily imply something external to the *Ego*. Even the body of man,—that which he calls *his* body,—is something external to the *Ego*. Without this relation he would be no longer a man, but something absolutely inconceivable by us, if we can call that *something* which is to us inconceivable. Thus to consider man absolutely and by himself, does not mean, either here or elsewhere in these lectures, to consider him as a *pure Ego*, without relation to anything external to the *Ego;* but only to think of him apart from all relations to reasonable beings like himself.

And, so considered,—What is his vocation?—what belongs to him as Man, that does not belong to those known existences which are not men?—by what mark is he to be distinguished from all we do *not* call man amongst the beings with which we are acquainted?

Since I must set out from something positive, and as I cannot here proceed from the absolute postulate—the axiom—"I am;"—I must lay down, hypothetically in the meantime, a principle which exists indestructibly in the feelings of all men—which is the result of all philosophy,—which may be clearly proved, as I will prove it in my private lectures;—the principle, that as surely as man is a rational being, he is the end of his own existence;—*i. e.* he does not exist to the end that something else may be, but he exists absolutely for his own sake,—his being is its own

ultimate object;—or, what is the same thing, man cannot, without contradiction to himself, demand an object of his existence. He is, because he is. This character of absolute being—of existence for his own sake alone,—is his characteristic or vocation, in so far as he is considered solely as a *rational* being.

But there belongs to man not only absolute being,—being for itself,—but also particular determinations of this being:—he not only is, but he is something definite;—he does not merely say,—"I am,"—but he adds,—"I am this or that." So far as his absolute existence is concerned, he is a reasonable being;—in so far as he is something beyond this,—What is he? This question we must answer.

That which he is in this respect, he is, not primarily because he himself exists, but because something other than himself exists. The empirical self-consciousness;—that is, the consciousness of a determinate vocation, is not possible except on the supposition of a *Non-Ego*, as we have already said, and in the proper place will prove. This *Non-Ego* must approach and influence him through his passive capacity, which we call *sense*. Thus in so far as man possesses a special existence, he is a sensuous being. But still, as we have already said, he is also a reasonable being;—and his Reason must not be superseded by Sense, but both must exist in harmony with each other. In this connexion the principle propounded above,—*Man is, because he is*,—is changed into the following,—*Whatever Man is, that he should be, solely because he is*;—*i. e.* all that he is should proceed from his pure *Ego*,—from his own simple personality;—he should be all that he is, absolutely because he is an *Ego*,—and whatever he cannot be solely upon that ground, he should absolutely not be. This as yet obscure formula, we shall immediately illustrate.

The *pure Ego* can only be conceived of negatively,—as the opposite of the *Non-Ego*, the character of which is

multiplicity,—consequently as perfect and absolute *Unity;*—it is thus always one and the same,—always identical with itself. Hence the above formula may also be expressed thus,—*Man should always be at one with himself,—he should never contradict his own being.* The *pure Ego* can never stand in opposition to itself, for there is in it no diversity, but it constantly remains one and the same; but the *empirical Ego,* determined and determinable by outward things, may contradict itself; and as often as it does so, it is a sure sign that it is not determined according to the form of the *pure Ego,*—not by itself, but by something external to itself. It should not be so;—for man is his own end,—he should determine himself, and never allow himself to be determined by anything foreign to himself;—he should be what he is, because he wills it, and ought to will it. The determination of the *empirical Ego* should be such as might endure for ever. I may here, in passing, and for the sake of illustration merely, express the fundamental principle of morality in the following formula:—"*So act, that thou mayest look upon the dictate of thy will as an eternal law to thyself.*"

The ultimate vocation of every finite, rational being is thus absolute unity, constant identity, perfect harmony with himself. This absolute identity is the form of the pure *Ego,* and the one true form of it;—or rather, by the possibility to conceive of this identity will the expression of that form be recognized. Whatever determination can be conceived of as enduring eternally, is in conformity with the pure form of the *Ego.* Let not this be understood partially. Not the Will alone should be always at one with itself,—this belongs to morality only;—but all the powers of man, which are essentially but one power, and only become distinguished in their application to different objects, should all accord in perfect unity and harmony with each other.

The empirical determinations of our *Ego* depend however, for the most part, not upon ourselves but upon something external to us. The Will is, indeed, within its own circle —*i. e.* in the compass of the objects to which it can be applied when they have become known to man—perfectly free;—as will be strictly proved at the proper time. But sense, and the conceptions in which it is presupposed, are not free, but depend upon things external to the *Ego*, the character of which is *multiplicity* not *identity*. If the *Ego* is to be constantly at one with itself in this respect also, it must strive to operate directly upon the things themselves, on which the sensations and perceptions of man depend;—man must endeavour to modify these, and to bring them into harmony with the pure form of his *Ego*, so that his conceptions of them likewise, so far as these depend upon the nature of their objects, may harmonize with that form. This modification of things according to our necessary ideas, is not however possible by mere Will, but requires also a certain skill, which is acquired and improved by practice.

Further, what is still more important, our empirical determinable *Ego* receives from that unrestricted operation of external things upon it, to which we subject ourselves without reservation so long as our reason is still undeveloped, certain tendencies which cannot possibly harmonize with the form of our pure *Ego*, since they proceed from things external to us. In order to eradicate these and restore the pure original form, Will is not sufficient of itself, but we need besides, that skill which is acquired and improved by practice.

The acquisition of this skill,—partly to subdue and eradicate the improper tendencies which have arisen within us prior to the awakening of Reason, and the consciousness of our own independence—partly to modify external things, and alter them in accordance with our ideas,—the acquisition of this skill, I say, is called Culture; and the particu-

lar degree of it, when acquired, is likewise so denominated. Culture differs only in degree, but it is capable of infinite gradations. It is the last and highest *means* to the attainment of the great end of man, when considered as of a composite nature, rational and sensuous;—complete harmony with himself:—it is in itself his ultimate *end* if he is considered only as a sensuous being. Sense should be cultivated:—that is the highest and ultimate purpose which can be entertained with respect to it.

The final result of all we have said is as follows:—The perfect harmony of man with himself,—and that this may be practicable, the harmony of all external things with his necessary practical ideas of them,—the ideas which determine what these things *should be*;—this is the ultimate and highest purpose of human existence. This harmony is, to use the language of the critical philosophy, the highest Good; which highest Good, *considered absolutely*, as follows from what we have already said, has no parts, but is perfectly simple and indivisible,—it is the complete harmony of a rational being with himself. But in reference to a rational being who is dependent on external things, it may be considered twofold;—as the harmony of the Will with the idea of an Eternal Will, or, *moral goodness;* and as the harmony of external things with our Will (our rational will, of course), or *happiness.* It is thus, let it be remembered in passing, so far from being true that man is determined to moral goodness by the desire for happiness, that the idea of happiness itself and the desire for it, rather arise in the first place out of the moral nature of man. Not, *That which produces happiness is good;*—but, *That only which is good produces happiness.* Without morality, happiness is impossible. Agreeable sensations may indeed exist without it, or even in opposition to it,—and in the proper place we shall see why this is the case;—but these are not happiness: frequently they are much opposed to it.

To subject all irrational nature to himself, to rule over it without restraint and according to his own laws, is the *ultimate end* of man; which ultimate end is perfectly unattainable, and must continue to be so, unless he were to cease to be man, and become God. It is a part of the idea of man that his ultimate end must be unattainable;—the way to it endless. Hence it is not the *vocation* of man to attain this end. But he may and should constantly approach nearer to it;—and thus *the unceasing approximation to this end* is his true *vocation* as Man; *i. e.* as a rational but finite, as a sensuous but free being. If, as we are surely entitled to do, we call this complete harmony with oneself *perfection,* in the highest meaning of the word; then *perfection* is the highest unattainable *end* of man, whilst *eternal perfecting* is his *vocation.* He exists, that he may become ever morally better himself, and make all around him physically, and, if he be considered as a member of society, morally better also,—and thus augment his own happiness without limit.

This is the vocation of man, considered as isolated, *i.e.* apart from all relation to reasonable beings like himself. We however are not thus isolated, and although I cannot now direct your attention to the general interunion of all rational beings with each other, yet must I cast a glance upon the relation with you, into which I enter to-day. It is that noble vocation which I have now briefly pointed out, that I would elevate into perfect clearness in the minds of many aspiring young men—which I desire to make the pre-eminent object, and constant guide of your lives;—young men who are destined on their part again to operate most powerfully on humanity;—in narrower or wider circles, by teaching or action, or both, to extend one day to others the culture they have themselves received; and everywhere to raise our common brotherhood to a higher stage of culture;—young men, in teaching whom I in all probability

teach yet unborn millions of our race. If some among you have kindly believed that I feel the dignity of this my peculiar vocation,—that in all my speculations and teaching I shall make it my highest aim to contribute to the culture and elevation of humanity in you, and in all with whom you may ever have a common point of contact,—that I hold all philosophy and all knowledge which does not tend towards this object, as vain and worthless;—if you have so thought of me, I may perhaps venture to say that you have judged rightly of my desire.—How far my ability may correspond to this wish, rests not altogether on me,—it depends in part upon circumstances which are beyond our control. It depends in part also on you;—on your attention, which I solicit; on your private diligence, on which I reckon with trustful assurance; on your confidence, to which I commend myself, and which I shall strive to justify by my deeds.

LECTURE II.

THE VOCATION OF MAN IN SOCIETY.

There are many questions which Philosophy must answer before she can assume the character of knowledge and science :—questions which are shunned by the Dogmatist, and which the Sceptic only ventures to point out at the risk of being charged with irrationality or wickedness, or both.

If I would not treat in a shallow and superficial manner a subject respecting which I believe that I possess some fundamental knowledge,—if I would not conceal, and pass over in silence, difficulties which I see right well,—it will be my fate in these Lectures to touch upon many of those hitherto almost undisturbed questions, without, however, being able to exhaust them completely ; and, at the risk of being misunderstood or misinterpreted, to give mere hints towards more extended thought,—mere directions towards more perfect knowledge, where I would rather have probed the subject to the bottom. If I supposed that there were among you many of those popular philosophers, who easily solve all difficulties without labour or reflection, by the aid of what they call sound Common Sense, I would not often ascend this chair without anxiety.

Among these questions may be classed the two following, which must be answered, with others, before any natural right is so much as possible;—first—By what authority

does man call a particular portion of the physical world *his body?* how does he come to consider this body as belonging to his *Ego,* whereas it is altogether opposed to it?—and second—On what grounds does man assume and admit the existence around him of rational beings like himself, whereas such beings are by no means immediately revealed to him in consciousness?

I have to-day to establish the Vocation of Man in Society; and the accomplishment of this task presupposes the solution of the latter question. By Society I mean the relation of reasonable beings to each other. The idea of Society is not possible without the supposition that rational beings do really exist around us, and without some characteristic marks whereby we may distinguish them from all other beings that are not rational, and consequently do not belong to society. How do we arrive at this supposition? —what are these distinctive marks? This is the question which I must answer in the first place.

"We have acquired both from experience: we know from "experience that rational beings like ourselves exist around "us, and also the marks by which they are distinguished "from irrational creatures." This might be the answer of those who are unaccustomed to strict philosophical inquiry. But such an answer would be superficial and unsatisfactory; it would indeed be no answer to *our* question, but to to an entirely different one. The experience which is here appealed to, is also felt by the Egoists, who nevertheless are not thoroughly refuted by it. Experience only teaches us that *the conception* of reasonable beings around us is a part of our empirical consciousness; and about that there is no dispute,—no Egoist has ever denied it. The question is, whether there be anything beyond this conception which corresponds to the conception itself; whether reasonable beings exist around us independently of our conceptions of them, and even if we had no such conceptions;—and on

this matter experience has nothing whatever to teach us so surely as it is only experience; that is to say,—the system of our conceptions.

Experience can at most teach us that there are phenomena which appear to be the results of rational causes; but it can never teach us that these causes actually exist as reasonable beings in themselves, for being in itself is no object of experience.

We ourselves first introduce such a being into experience;—it is only we ourselves who explain our experience by assuming the existence of rational beings around us. But by what right do we furnish this explanation? This right must be strictly proved before it is made use of, for its validity can only be grounded on its evidence, and not upon its actual use:—and thus we have not advanced a single step, but return again to the question with which we set out:—How do we come to assume and admit the existence of reasonable beings around us?

The theoretical domain of philosophy is unquestionably exhausted by the fundamental researches of the Critical School: all questions which still remain unanswered, must be answered upon practical principles,—and in this way I shall now proceed. We must now try whether the proposed question can be answered on such principles.

The highest impulse in man is, according to our last lecture, the impulse towards Identity,—towards perfect harmony with himself;—and in order that he may be in constant harmony with himself,—towards the harmony of all external things with his necessary ideas of them. There must not merely be *nothing contradictory* to his ideas, so that the existence or non-existence of an external representative of these ideas might be indifferent to him, but there must actually be *something corresponding* to his ideas. All the ideas which exist in the Ego must have a representative—an antitype—in the Non-Ego:—thus is his impulse determined.

There exists in man the idea of Reason, and of reasonable acts and thoughts, and he is necessitated to realize this idea not only within himself but also without himself. It is thus one of his wants that there should be around him reasonable beings like himself.

He cannot produce such beings; but he lays the idea of them at the foundation of his observation of the Non-Ego, and expects to find something there corresponding to it. The first mark of rationality which presents itself is of a merely negative character,—efficiency founded on ideas—activity guided by a purpose. Whatever bears the marks of design may have a reasonable author; that to which the notion of design cannot be applied, has certainly no reasonable author. But this characteristic is ambiguous;—the agreement of many things in one end is the mark of design, but there are many kinds of agreement which may be explained by mere natural laws,—if not by mechanical, then by organic laws;—hence we still require a distinctive mark whereby we may confidently infer from some particular phenomenon the existence of a reasonable cause. Nature proceeds, even in the fulfilment of her designs, *by necessary laws;*—Reason always proceeds *with freedom.* Hence the the agreement of many things in one end *which is pursued with freedom,* is the sure and infallible characteristic of rationality as manifested in its results. We now inquire, —How can man distinguish a phenomenon in his experience produced by necessity, from a phenomenon produced by freedom?

I cannot be immediately conscious of a freedom which exists out of myself,—I cannot even be conscious of a freedom which exists within myself, that is, of my own freedom; for essential freedom is the first condition of consciousness, and hence cannot belong to its sphere of observation. But I may be conscious of this,—that I am not conscious of any other cause for a particular determination of my empirical

Ego through my will, than this will itself;—and this non-consciousness of constraining cause may be called a consciousness of freedom, if it be duly explained beforehand; and we shall call it so here. In this sense, then, man may be conscious of his own free activity.

If through our own free activity, of which we are conscious in the sense above indicated, the character of the activity in the substance which experience presents to us is so changed, that this activity is no longer to be explained according to the law by which we formerly judged it, but according to that which we have laid at the foundation of our own free action, and which is quite opposed to the former;—then we cannot explain this altered view of the activity apparent in experience, otherwise than by the supposition that the cause to which we refer it is likewise reasonable and free. Hence arises,—to use the Kantean terminology,—*a reciprocal activity according to ideas,—a community pervaded by design;*—and it is this which I call Society. The idea of Society is thus strictly defined.

It is one of the fundamental impulses of man to be necessitated to assume the existence around him of reasonable beings like himself; but he can only assume their existence under the condition of entering into Society with them, according to the meaning of that word as above explained. The Social Impulse thus belongs to the fundamental impulses of man. It is man's vocation to live in Society—he *must* live in Society;—he is no complete man, but contradicts his own being, if he lives in a state of isolation.

You see how important it is not to confound the abstract idea of Society, with that particular empirically-conditioned form of Society, which we call the State. Political Society is not a part of the absolute purpose of human life (whatever a great man may have said to the contrary); but it is, under certain conditions, a possible means towards the formation of a perfect Society. Like all human institutions,

which are merely means to an end, the State constantly tends towards its own annihilation; the ultimate aim of all government is to make government superfluous. That age is of a surety not now present with us,—and I know not how many myriads, or perhaps myriads of myriads of years may elapse before it arrive,—(we have not now to deal with a practical rule of life, but with the vindication of a speculative principle);—that age is not now, but it is certain that in the *a priori*, fore-ordered course of the human race such a period does exist, when all political combinations shall have become unnecessary. That is the time when, in place of strength or cunning, Reason alone shall be acknowledged as the supreme judge of all;—acknowledged I say; for although men may even then go astray, and by their errors do hurt to their fellow-men, yet they will then be open to conviction of their error, and when convinced of it, will be willing to return and make amends for their fault. Until this age shall arrive, we cannot be true men.

According to what we have said, *free reciprocal activity* is the positive character of Society. It is an end to itself; and hence is effected solely and absolutely for its own sake. This assertion, that Society is its own end, is however not at all incompatible with another,—that the form of this association should possess a special law which shall give it a more definite aim.

The fundamental Impulse of humanity was to discover reasonable beings like ourselves,—or *men*. The conception of man is an ideal conception, because the destiny of man, in so far as he is such, is unattainable. Each individual has his own particular ideal of man in general; these ideals are different in degree, though not in kind; each tries by his own ideal every being whom he recognises as a man. By this fundamental impulse each is prompted to seek in others a likeness to his own ideal; he inquires, he observes on all sides, and when he finds men below this ideal, he

strives to elevate them to it. In this struggle of mind with mind, he always triumphs who is the highest and best man;—and thus from the idea of Society arises that of the *perfection of the race*, and we have thus also discovered the ultimate purpose of all Society as such. When it appears as if the higher and better man had no influence on the low and uncultivated, we are partly deceived in our judgment, since we often expect to find the fruit already ripe, before the seed has had time to germinate and unfold;—and it may partly arise from this, that the better man perhaps stands at too high an elevation above the uncultivated,—that they have too few points of contact with each other, and hence cannot sufficiently act upon each other;—a state which retards civilization to an incredible extent, and the remedy for which we shall point out at the proper time. But on the whole, the ultimate triumph of the better man is certain:—a calming and consoling thought for the friend of humanity and of truth when he looks out upon the open war of light with darkness. The light shall surely triumph at last;—we cannot indeed predict the time,—but it is already a pledge of victory, of near victory, when darkness is compelled to come forth to an open encounter. She loves concealment,—she is already lost when forced out into the open day.

Thus far, then, the result of our inquiries shows, that man is destined for Society;—among the capacities which, according to his vocation as laid down in our former lecture, he is destined to improve and perfect, there is also the social capacity.

This destination of man for Society in the abstract, although arising out of the innermost and purest elements of human nature, is yet, as a mere impulse, subordinate to the highest law of constant internal harmony, or the moral law, and by it must be still further defined and brought under a strict rule. When we have discovered this rule,

we shall have found *the vocation of man in Society,* which is the object of our present inquiry and of all the preceding reflections.

The social impulse is, in the first place, *negatively* defined by the law of absolute harmony;—it must not contradict itself. The impulse leads to *reciprocal* activity, to *mutual* influence, *mutual* giving and receiving, *mutual* suffering and doing,—not to mere causality—not to mere activity, of which others are only the passive objects. The impulse requires us to discover *free reasonable beings* around us, and to enter into Society with them; it does not demand *subordination* as in the material world, but *co-ordination.* If we do not allow freedom to the reasonable beings whom we seek around us, we take into account merely their theoretical use, not their free practical rationality; we do not enter into Society with them, but we *rule* them as useful animals, and so place our social impulse in opposition to itself. But what do I say?—we place our social impulse in opposition to itself? No: we rather do not possess this higher impulse at all; humanity is not yet so far cultivated within us; we ourselves still stand on the lowest grade of imperfect humanity,—or slavery. We ourselves have not yet attained to a feeling of our freedom and self-activity, for then we should necessarily desire to see around us *similar,*—that is *free* beings. We are slaves ourselves;—and only look around us for slaves. Rousseau says—"A man often considers himself the lord of others, who is yet more a slave than they." He might with still greater justice have said—"He who considers himself the lord of others is himself a slave." Even should he not bear the outward badge of servitude, yet he has most surely the soul of a slave, and will basely cringe before the first stronger man who subdues him. He only is *free,* who would make all around him free likewise, and does really make them free, by a certain influence the sources of which have never been observed. Under his eye we breathe more

freely, we feel that nothing has power to oppress, hinder or confine us; we feel an unwonted desire to be and to do all things which self-respect does not forbid.

Man may use irrational things as means for the accomplishment of his purposes, but not rational beings: he may not even use these as means for attaining the end of their own being; he may not act upon them as upon dead matter or upon the beasts, so as to prosecute his designs with them without taking their freedom into account; he may not make any reasonable being either virtuous, or wise, or happy against his own will. Laying aside the fact that such an attempt would be utterly fruitless,—that no being *can* become virtuous, or wise, or happy, but by his own labour and exertion;—laying aside the fact that man cannot do this,—yet even if he could, or believed he could, he must not even desire to do it; for it is unjust, and by so doing he would be placed in opposition to himself.

The social impulse is also *positively* defined by the law of perfect internal harmony, and thus we arrive at the peculiar vocation of man in Society. All the individuals who compose the human race differ from each other; there is only one thing in which they entirely agree;—that is, their ultimate end—perfection. Perfection has but one form; it is equal to itself: could all men become perfect, could they attain their highest and ultimate end, they would all be equal to each other,—they would be only one—but one single subject. But in Society each strives to make others perfect, at least according to his own standard of perfection; to raise them to the ideal of humanity which he has formed. Thus the last, highest end of Society is perfect unity and unanimity of all its possible members. But since the attainment of this end supposes the attainment of the destination of each individual man—the attainment of absolute perfection;—so it is quite as impossible as the latter,—it is unattainable, unless man were to lay aside his humanity

and become God. Perfect unity with all the individuals of his race is thus indeed the *ultimate end,* but not the *vocation* of man in Society.

But to approach nearer this end,—constantly to approach nearer to it,—this he can and should do. This approximation towards perfect unity and unanimity with all men may be called *co-operation.* Thus *co-operation* growing ever firmer at its centre, and ever wider in its circumference, is the true vocation of man in Society:—but such a *co-operation* is only possible by means of ever-growing improvement; for it is only in relation to their ultimate destination that men are at one, or can become united. We may therefore say, that *mutual improvement* —improvement of ourselves by the freely admitted action of others upon us, and improvement of others by our reaction upon them as upon free beings,—is our vocation in Society.

And in order to fulfil this vocation, and fulfil it always more thoroughly, we need a qualification which can only be acquired and improved by culture; and indeed a qualification of a double nature: an ability *to give,* or to act upon others as upon free beings;—and a openness *to receive,* or to derive the greatest advantage from the action of others upon us. Of both we shall speak particularly in the proper place. We must especially strive to acquire the latter, when we possess the former in a high degree;—otherwise we cease to advance, and consequently retrograde. Seldom is any man so perfect, but he may be much improved through the agency of *any* other man, in some perhaps apparently unimportant or neglected point of culture.

I know few more sublime ideas, than the idea of this universal inter-action of the whole human race on itself; this ceaseless life and activity; this eager emulation to give and to receive,—the noblest strife in which man can take a part; this general indentation of countless wheels into each other,

whose common motive-power is freedom; and the beautiful harmony which is the result of all. "Whoever thou art," may each of us say—"whoever thou art, if thou bear the form of man, thou too art a member of this great commonwealth:—through what countless media soever our mutual influence may be transmitted, still by that title, I act upon thee, and thou on me;—no one who bears the stamp of reason on his front, however rudely impressed, exists in vain for me. But I know thee not,—thou knowest not me!—Oh! so surely as we have a common calling to be good,—ever to become better,—so surely—though millions of ages may first pass away—(what is time!)—so surely shall a period at last arrive when I may receive thee too into my sphere of action,—when I may do good to thee, and receive good from thee in return; when my heart may be united to thine also, by the fairest possible bond,—a mutual interchange of free and generous love.

LECTURE III.

ON THE DISTINCTION OF CLASSES IN SOCIETY.

The vocation of man as an individual, as well as the vocation of man in society, is now before you. The Scholar is only invested with his distinctive character when considered as a member of society. We may therefore proceed to the inquiry,—What is the peculiar vocation of the Scholar in society? But the Scholar is not merely a member of society; he is also a member of a particular class in society: at least it is customary to speak of the Scholar-class,—with what propriety or impropriety will appear in due time.

Our chief inquiry—What is the vocation of the Scholar? —thus pre-supposes the solution of a third and very important question, besides those two which we have already answered;—this, namely,—Whence arises the difference of classes in society?—or, What is the source of the inequality existing among men?

It will be readily understood without previous explanation, that this word *class* does not mean anything which has come to pass fortuitously and without our aid, but something determined and arranged by free choice according to a concerted purpose. For an inequality which occurs fortuitously and without our aid, *i. e.* for physical inequality, Nature is accountable; but inequality of classes seems to be a moral inequality, with respect to which, therefore, the

question naturally arises,—By what *right* do different classes exist?

Attempts have often been made to answer this question; and proceeding merely on the grounds of experience, the numerous purposes which are accomplished by such a division and the many advantages which are gained by it, have been as rhapsodically enumerated as they are eagerly laid hold of; but by such means any other question may sooner be answered than the one we have proposed. The *advantage* of a certain disposition of things does not prove its *justice;* and we did not propose the historical question,—What purpose had man in this arrangement?—but the moral question,—whether it was lawful for him to bring it about, whatever purpose he might have had in view by so doing. The question must be answered on the principles of Reason, pure as well as practical; and such an answer has, so far as I know, never yet been even attempted. To prepare for it, I must lay down a few general scientific principles.

All the laws of Reason are founded in our spiritual being; but they only attain to an empirical consciousness by an experience to which they are applicable; and the more frequently such application takes place, the more intimately do they become interwoven with this consciousness. It is thus with *all* the laws of Reason;—it is thus especially with the practical, which do not, like the theoretical, terminate in a mere act of judgment, but proceed to an activity without us, and announce themselves to consciousness under the form of *impulses.* The foundation of all impulses lies in our own being:—but not more than the foundation. Every impulse must be *awakened* by experience if it is to arrive at consciousness, and must be *developed* by numerous experiences of the same kind, if it is to become a *desire,* and its appropriate gratification a *want* of man. Experience, however, does not depend upon

ourselves, and therefore neither does the awakening nor the development of our impulses.

The independent *Non-Ego* as the foundation of experience, or *Nature*—is manifold; no one part of it is perfectly the same as another;—this principle is maintained and even strictly proved in the Kantean philosophy. It follows from this, that its action on the human mind is of a very varied character, and developes the capacities and talents of men nowhere in the same manner. By these different ways in which Nature acts upon man, are individuals, and what we call their peculiar, empirical, individual character, determined;—and in this respect we may say that no individual is perfectly like another in his awakened and developed capacities. Hence arises a physical inequality, to which we not only have not contributed, but which we even cannot remove by our freedom; for before we can, through freedom, resist the influence of Nature upon us, we must first have arrived at the consciousness and use of this freedom; but we cannot arrive thereat except by that awakening and unfolding of our impulses which does not depend upon ourselves.

But the highest law of man and of all reasonable beings, —the law of perfect internal harmony—of absolute identity, in so far as this law becomes positive and material by means of special individual application, demands that all the faculties of the individual shall be uniformly developed—all his capacities cultivated to the highest possible perfection;—a demand, the object of which cannot be realized by the mere law itself; because the fulfilment of the law, according to what we have said, does not depend upon the law itself; nor upon our will, which is determinable by the law; but upon the free action of Nature.

If we apply this law to society,—if we make the supposition that there are many reasonable beings in existence, —then the demand that all the faculties of the individual

should be uniformly cultivated, includes also the demand that all reasonable beings should be cultivated uniformly with each other. If the faculties of all are essentially the same,—as they are, since they are all founded upon pure Reason;—if they are all to be cultivated after a similar fashion, which is what the law requires;—then the result of such a cultivation must be similar capacities in every respect equal to each other:—and thus by another way we arrive at the ultimate end of all society, as declared in our former lecture,—*the perfect equality of all its members.*

We have already shown in our last lecture that the mere law cannot, of itself, realize the object of this demand, any more than it can realize that of the demand on which our present lecture is founded. But Free-Will can and should strive constantly to approach nearer to this ultimate end.

And here the activity of the social impulse comes into play, which also proceeds upon this same purpose, and is the means of the requisite continual approximation to it. The social impulse, or the impulse towards mutual coöperation with free reasonable beings as such, includes the two following impulses:—*the communicative impulse;* that is, the impulse to impart to others that form of culture which we ourselves possess most completely,—to make others, as far as possible, like ourselves, like the better self within us;—and *the receptive impulse;* that is, the impulse to receive from others that form of culture which they possess most completely,—and in which we are deficient. Thus the defect of Nature in us, is remedied by Reason and Freedom; the partial culture which Nature has given to the individual, becomes the property of the whole race; and the race in turn bestows all its culture upon him;—it gives him all the culture which is possible under the determining conditions of Nature, if we suppose that all the individuals who are possible under these conditions do actually exist. Nature cultivates each individual only

in part; but she bestows culture at every point where she encounters reasonable beings. Reason unites these points; presents to Nature a firmly compacted and extended front, and compels her to cultivate *the Race* at least in all its particular capacities, since she will not bestow that culture upon *the Individual.* Reason has already, by the social impulse, provided for the equal distribution of the culture thus acquired among the individual members of society, and will provide for it still further; for the sway of Nature does not extend here.

Reason will take care that each individual receive through the hands of society, the whole and complete cultivation which he cannot obtain immediately from Nature. Society will gather together the possessions of every individual member into a common fund for the free use of all, and thus multiply them by the number of those who share their advantages; the deficiencies of each individual will be borne by the community, and will thus be reduced to an infinitely small quantity:—or, to express this in another form more generally applicable,—the aim of all culture of human capacity, is to subject Nature (as I have defined this expression) to Reason; to place Experience, in so far as it is not dependent on the laws of our perceptive faculties, in harmony with our necessary practical ideas of Reason. Thus Reason stands in continual strife with Nature. This warfare can never come to an end, unless we were to become gods; but the influence of Nature can and should be gradually weakened,—the dominion of Reason constantly made more powerful;—so that the latter shall gain victory after victory over the former. One individual may perhaps struggle successfully against Nature at his own particular point of contact with her, while at all other points he may be completely subject to her sway. But now society is combined like one man: what the individual could not accomplish by himself, all are enabled to perform by the combined

powers of the community. Each indeed strives singly, but the enfeeblement of Nature which is the result of the common struggle, and the partial triumph which each gains over her in his own department, come to the aid of all. Thus even from the physical inequality of individuals arises a new security for the bond which unites them all in one body; the pressure of individual wants and the still sweeter impulse to supply the wants of others, bind them more closely together; and Nature has strengthened the power of Reason, even while she attempted to weaken it.

Thus far everything proceeds in its natural order: We have found different characters, various in the kind and degree of their cultivation; but we have as yet no different *classes*, for we have not yet pointed out any special determination of free activity,—any voluntary selection of a particular kind of culture. I say, we have not yet been able to produce any special determination of free activity;—but let not this be erroneously or partially understood. The social impulse, considered generally, addresses itself only to freedom; it merely instigates,—it does not compel. We may oppose, and even subdue it;—we may, through misanthropic selfishness, separate ourselves from our fellow-men, and refuse to receive anything at the hands of society, that we may not have to render back anything in return;—we may, from rude animalism, forget the freedom of society, and look upon it only as something subject to our will, because we have no higher idea of ourselves than as subjects of the power of Nature. But this is not the question here. On the supposition that man only obeys the social impulse generally, it is necessary that under its guidance he should impart the advantages which he possesses to those who have need of them, and receive those of which he himself stands in need from those who possess them. And for this purpose there is no need of any particular determination or modification of the social impulse by a

new act of Freedom,—which is all that I meant to affirm.

The characteristic distinction is this:—*Under the conditions now laid down,* I as an individual give myself up to nature for the one-sided cultivation of some particular capacity, because *I must do so;* I have no choice in the matter, but blindly follow her leading. I take all that she gives me, but I cannot take that which she does not give; I neglect no opportunity of cultivating myself as completely as I can; but I do not create such opportunity, because I cannot create it. If, *on the contrary, I choose a class,*—a class being understood to be something chosen by free will, as it should be according to the common use of language; if I choose a class, I must indeed have first become subject to Nature before it was possible for me to choose; for to that end different impulses must be awakened within me, different capacities elevated into consciousness; but *in the choice itself* I determine henceforward to pay no respect to certain motives which Nature may perchance offer to me, in order that I may apply *all* my powers and all the gifts of Nature to the exclusive development of *one or more particular capacities;* and by the particular capacity to whose cultivation I thus devote myself by free choice, will my *class* or *condition* in society be determined.

The question arises,—Ought I to choose a particular class? or if the demand be not imperative,—Dare I devote myself to a particular class,—that is, to a partial culture? If *I ought,*—if it be absolute duty, then it must be possible to educe from the highest laws of Reason an impulse directed towards the selection of a class, as we may educe from these laws the impulse towards society in general. If I only *may* do this, then it will not be possible to educe such an *impulse* from the laws of Reason, but only a *permission;*—and for the determination of the will to the actual choice thus permitted by Reason, some empirical

data must be assigned, by means of which not a law, but only a rule of prudence, may be laid down. How this matter stands will be seen upon further inquiry.

The law says,—"Cultivate all thy faculties completely and uniformly, so far as thou canst;"—but it does not determine whether I shall exercise them directly upon Nature, or indirectly through intercourse with my fellow-men. On this point the choice is thus left entirely to my own prudence. The law says,—"Subdue Nature to thy purposes;"—but it does not say that if I should find Nature already sufficiently adapted to certain of my purposes by other men, I should nevertheless myself adapt it to all the possible purposes of humanity. Hence the law does not forbid me to choose a particular class; but neither does it enjoin me to do so, for precisely the same reason which prevents the prohibition. I am now in the field of free-will; *I may* choose a class, and I must now look out for quite other grounds of determination than those which are derived immediately from Reason, on which to resolve the question,—not "What class shall I choose?"—(of this we shall speak at another time)—but, "Shall I choose any class at all, or shall I not?"

As things are at present, man is born in society. He finds Nature no longer rude, but already prepared in many respects for his purposes. He finds a multitude of men employed in its different departments, cultivating it on every side for the use of rational beings. He finds much already done which otherwise he would have had to do for himself. He might perhaps enjoy a very pleasant existence without ever applying his own powers immediately to Nature; he might even attain a kind of perfection by the enjoyment of what society has already accomplished, and in particular of what it has done for its own cultivation. But this may not be;—he must at least endeavour to repay his debt to society; he must take his place among

men; he must at least strive to forward in some respect the perfection of the race which has done so much for him.

And to that end two ways present themselves: either he may determine to cultivate Nature on all sides;—and, in this case, he would perhaps require to apply his whole life, or many lives if he had them, even to acquire a knowledge of what has been already done before him by others, and of what remains to do; and thus his life would be lost to the human race,—not indeed from evil intent, but from lack of wisdom:—or he may take up some particular department of Nature, with the previous history of which he is perhaps best acquainted, and for the cultivation of which he is best adapted by natural capacity and social training, and devote himself exclusively to that. In the latter case, he leaves his own culture in its other departments to Society; whose culture in that department which he has chosen for himself is the sole object of his resolves, his labours, his desires;—and thus he has selected a class, and his doing so is perfectly legitimate. But still this act of freedom is, like all others, subject to the universal moral law, in so far as that law is the rule of our actions; or to the categorical imperative, which I may thus express:—"Never permit the determinations of thy Will to be at variance with thyself;"—a law which, as expressed in this formula, may be fulfilled by every one, since the determinations of our will do not depend upon Nature, but only on ourselves.

The choice of a class is a free choice; therefore no man whatever ought to be compelled to any particular class, nor to be shut out from any. Every individual action, as well as every general arrangement which proceeds on such compulsion, is unjust. It is *unwise* to force a man into one class, or to exclude him from another; because no man can have a perfect knowledge of the peculiar capacities of another, and because a member is often lost to society altogether, in

consequence of being thrust into an improper place. But laying this out of view, such a course is *unjust* in itself, for it sets our deed itself in opposition to our practical conception of it. We wish to give society a *member*, and we make a *tool;* we wish to have a free *fellow-workman* in the great business of life, and we create an enslaved and passive *instrument;* we destroy the man within him, so far as we can do so by our arrangements, and are guilty of an injury both to him and to society.

We make choice of a particular class,—we select one particular talent for more extended cultivation,—*only that we may thereby be enabled to render back to society that which it has done for us;*—and thus each of us is bound to make use of our culture for the advantage of society. No one has a right to labour only for his own enjoyment, to shut himself up from his fellow-men and make his culture useless to them; for it is only by the labour of society that he has been placed in a position wherein he could acquire that culture; it is in a certain sense a product—a property of society; and he robs society of a property which belongs to it if he does not apply his culture to its use. It is the duty of every one, not only to endeavour to make himself useful to society generally; but also to direct all his efforts, according to the best knowledge which he possesses, towards the ultimate object of society,—towards the ever-increasing ennoblement of the human race;—that is, to set it more and more at freedom from the bondage of Nature, constantly to increase its independence and spontaneous activity;—and thus, from the new inequality of classes a new equality arises—a uniform progress of culture in all individual men.

I do not say that human life is at any time such as I have now depicted it; but it *should be* so, according to our practical ideas of society and of the different classes it contains; and we may and ought to labour that it may *become* so in

reality. How powerfully the Scholar in particular may contribute to this end, and how many means for its accomplishment lie at his disposal, we shall see at the proper time.

When we contemplate the idea now unfolded, even without reference to ourselves, we see around us a community in which no one can labour for himself without at the same time labouring for his fellow-men, or can labour for others without also labouring for himself; where the success of one member is the success of all, and the loss of one a loss to all: a picture which, by the harmony it reveals in the manifold diversity of being, introduces a cordial feeling of satisfaction to the mind, and powerfully raises the soul above the things of time.

But the interest is heightened when we turn our thoughts to ourselves, and contemplate ourselves as members of this great spiritual community. The feeling of our dignity and our power is increased when we say,—what each of us may say,—'My existence is not in vain and aimless; I am a necessary link in the great chain of being which reaches from the awakening of the first man to perfect consciousness of his existence, onward through eternity; all the great and wise and noble that have ever appeared among men,—those benefactors of the human race whose names I find recorded in the world's history, and the many others whose benefits have outlived their names,—all have laboured for me; I have entered into their labours; on this earth where they dwelt I follow their footsteps, which scattered blessings as they went. I may, as soon as I will, assume the sublime task which they have resigned, of making our common brotherhood ever wiser and happier; I may continue to build where they had to cease their labours; I may bring nearer to its completion the glorious temple which they had to leave unfinished.'

'But'—some one may say—'I too, like them, must rest from my labours.' Oh! this is the sublimest thought of

all! If I assume this noble task, I can never reach its end; and so surely as it is my vocation to assume it, I can never cease *to act*, and hence can never cease *to be*. That which men call Death cannot interrupt my activity; for my work must go on to its completion, and it cannot be completed in Time;—hence my existence is limited by no Time, and I am Eternal:—with the assumption of this great task, I have also laid hold of Eternity. I raise my head boldly towards the threatening rock, the raging flood, or the fiery tempest, and say—'I am Eternal, and I defy your might! Break all upon me!—and thou Earth, and thou Heaven, mingle in the wild tumult!—and all ye elements, foam and fret yourselves, and crush in your conflict the last atom of the body which I call mine!—My WILL, secure in its own firm purpose, shall soar undisturbed and bold over the wreck of the universe:—for I have entered upon my vocation, and it is more enduring than ye are: it is ETERNAL, and I am ETERNAL, like it.'

LECTURE IV.

THE VOCATION OF THE SCHOLAR.

I HAVE to-day to speak of the Vocation of the Scholar.

I stand in a peculiar relation to this subject. All, or most of you, have chosen knowledge as the business of your lives; and I have made the same choice:—all of you, I presume, apply your whole energies, so that you may honourably fill the station to which you aspire; and I too have done, and do the like. I have to speak as a Scholar, before future Scholars, of the Scholar's Vocation. I must examine the subject to its foundation; exhaust it, if I can; hold back nothing in my representation of the truth. And if I discover for the Scholar a vocation most honourable, most lofty, and distinguished above that of all other classes of men, how is it possible for me to lay it before you without exceeding the limits of modest expression,—without seeming to undervalue other vocations,—without being apparently blinded by self-conceit? But I speak as a philosopher, whose duty it is strictly to define all his ideas. I cannot exclude this idea from the system of which it is a necessary part. I dare not keep back any part of the truth which I recognise. It still remains true; and modesty itself is subordinate to it:—it is a false modesty which is violated by truth. Let us then consider our subject in the first place with indifference, as if it had no relation to ourselves:—let us treat

it as an idea belonging to a world quite foreign to our own. Let us look with the greater strictness to our arguments. Let us never forget, what I hope I have already impressed upon you with some degree of success,—that every station in life is necessary; that each deserves our respect; that not the station itself, but the worthy fulfilment of its duties, does honour to a man; and that we only merit esteem in so far as we approach nearest to the perfect performance of the duties assigned to us in the order of things;—that therefore the Scholar has reason to be of all others the most modest, because an aim is set before him of which he continually falls far short,—because he has a most elevated ideal to reach, which commonly he approaches only at the greatest distance.

There are many tendencies and powers in man, and it is the vocation of each individual to cultivate *all* his powers, so far as he is able to do so. Among others is the social impulse; which offers him a new and peculiar form of cultivation,—that for society,—and affords an unusual facility for culture in general. There is nothing prescribed to man on this subject;—whether he shall cultivate all his faculties as a whole, unaided and by nature alone; or mediately through society. The first is difficult, and nowise advances society;—hence in the social state each individual rightfully selects his own part of the common cultivation, leaves the rest to his fellows, and expects that they will allow him to share the benefits of their culture, as he permits them to participate in the advantages of his own:—and this is the origin and ground of the distinction of classes in society.

Such are the results arrived at in our previous discourses. For an arrangement of these different classes according to the ideas of Pure Reason, which is quite possible, a foundation must be sought in a complete enumeration of all the natural capacities and wants of man;—not, however, of his

merely artificial wants. A particular class in society may be devoted to the cultivation of each faculty, or what is the same thing, to the satisfaction of each want founded on an original impulse in human nature. We reserve this inquiry for another occasion, that we may now enter upon one which lies nearer to us.

If a question should arise as to the perfection or imperfection of a state of society arranged on the principles which we have already propounded,—(and every society does so arrange itself by the natural tendencies of man, without foreign guidance, as was shown in our inquiry into the origin of society),—if, I say, such a question should arise, the answer to it will presuppose the solution of the following query:—Is the development and satisfaction of *all* the wants of man, and indeed the *harmonious* development and satisfaction of them all, provided for in the given state of society? Is this provided for,—then the society, as a society, is perfect;—that is, not that it has attained its final purpose, which as we have previously shown is impossible; but that it is so arranged that it must of necessity continually approximate thereto:—is this not provided for,—then society may indeed by some happy chance be impelled forward in the way of cultivation; but that cannot be calculated on with certainty, for it may with as much probability be carried by some unlucky occurrence in the opposite direction.

A provision for the harmonious development of all the faculties of man presupposes an acquaintance with them all,—a knowledge of all his tendencies and wants,—a complete survey of his whole being. But this perfect Knowledge of human nature is itself founded on a faculty which must be developed; for there is certainly an impulse in man *to know,* and particularly to know that which affects himself. The development of this faculty, however, demands all the time and energy of a man:—if there be any

UNIVERSITY OF CALIFORNIA
SANTA BARBARA COLLEGE LIBRARY

want common to mankind which urgently requires that a particular class be set aside for its satisfaction, it is this.

The mere Knowledge, however, of the faculties and wants of man, without an acquaintance with the means of developing and satisfying them, would be not only a most sorrowful and discouraging, but also a vain and perfectly useless acquirement. He acts a most unfriendly part towards me, who points out to me my defects, without at the same time showing me the means of supplying them; who raises me to the feeling of my wants, without enabling me to satisfy them. Would that he had rather left me in brutish ignorance! In short, this would not be such Knowledge as society requires, and for which she must have a particular class of men to whom the possession of it may be committed; for this Knowledge does not aim at the perfection of the species, and through that perfection at its harmonious combination, as it ought to do: hence to this Knowledge of *wants* there must be added a *Knowledge of the means by which they may be satisfied;*—and this knowledge properly devolves upon the same class, because the one cannot be complete, and still less can it be active and living, without the other. Knowledge of the first kind is founded on the principles of Pure Reason, and is *philosophical;*—that of the second, partly on Experience, and is in so far *philosophico-historical;*—not merely historical, for I must connect the purposes which can only be recognised philosophically, with their appropriate objects revealed in Experience, in order to be able to recognise the latter as the means to the attainment of the former.

If, however, this Knowledge is to become useful to society, it is not sufficient to ascertain what faculties belong essentially to man, and through what means they may be developed;—such Knowledge would still remain quite unproductive. It must proceed a step farther, in order to secure the wished-for benefits:—we must also know on

what particular grade of cultivation the society to which we belong stands at a particular point of time;—to what particular stage it has next to ascend, and what are the means at its command for that purpose. Now on the grounds of Reason alone;—on the supposition of Experience in the abstract, but prior to all actual Experience,—we can calculate the direction which human progress must take, we can declare with probability the particular steps by which it must pass to the attainment of a definite stage of cultivation;—but to declare the particular step on which it actually stands at a given point of time, is impossible for Reason alone; for this, Experience must be questioned, the events of the past must be examined, but with an eye purified by philosophy;—we must look around us, and consider our contemporaries. This last part of the Knowledge needful to society is thus purely *historical.*

The three branches of Knowledge which we have pointed out, when combined together—(and without such union they will be found of but little avail)—constitute what is called Learning, or at least what alone should be so called; —and he who devotes his life to the acquisition of this Knowledge is a Scholar.

But every individual must not attempt to grasp the whole extent of human Learning in all these three forms of Knowledge;—that would be impossible for most men; and therefore the striving after it would be fruitless, and the whole life of a member, who might have been of much value to society, would disappear without society reaping the slightest advantage from it. Each individual may mark out for himself a particular portion of this territory; but each should cultivate his part according to all the three views,—*philosophically, philosophico-historically,* and *historically.* And I now declare before-hand, (what I shall further illustrate at another time), that you may in the meantime at least receive it on my testimony,—that the study of a profound philosophy does not

render the acquisition of empirical Knowledge a superfluous labour, if that knowledge be only well grounded; but that it rather proves the necessity of such Knowledge in the most convincing manner. The common purpose of these different branches of Knowledge has already been pointed out;—that by their means provision may be made for the uniform but constantly progressive development of all the faculties of man:—and hence arises the true vocation of the Scholar;—*the most widely extended survey of the actual advancement of the human race in general, and the steadfast promotion of that advancement.* I must impose some restraint upon myself, that I may not allow my feelings to expatiate upon the elevated idea which is now brought before you;—the path of rigid inquiry is not yet ended. Yet I must remark, in passing, what it really is which they would do who should seek to check the free progress of Knowledge. I say *would* do; for how can I know whether such persons really exist or not? Upon the progress of Knowledge the whole progress of the human race is immediately dependent: he who retards that, hinders this also. And he who hinders this,—what character does he assume towards his age and posterity? Louder than with a thousand voices, *by his actions* he proclaims into the deafened ear of the world present and to come—'As long as I live at least, the men around me shall not become wiser or better;—for in their progress, I too, notwithstanding all my efforts to the contrary, would be dragged forward in some direction, —and this I detest;—I will not become more enlightened, —I will not become nobler. Darkness and perversion are my elements, and I will summon all my powers together that I may not be dislodged from them.'——Humanity may endure the loss of everything: all its possessions may be torn away without infringing its true dignity;—all but the possibility of improvement. Coldly and craftily, as the enemy of mankind pictured to us in the Bible, these

foes of man have calculated and devised their schemes; and explored the holiest depths to discover a point at which to assail humanity, so that they might crush it in the bud; and they have found it. Humanity turns indignantly from the picture.——We return to our investigation.

Knowledge is itself a branch of human culture;—that branch must itself be farther advanced, if all the faculties of man are to be continuously developed; hence it is the duty of the Scholar, as of every man who has chosen a particular condition of life, to strive for the advancement of Knowledge, and chiefly of his own peculiar department of Knowledge;—it is his duty as it is the duty of every man in his own department;—yes, and it is much more his duty. It is for him to watch over and promote the advancement of other departments;—and shall he himself not advance? Upon his progress, the progress of all other departments of human culture is dependent: he should always be in advance to open the way for others, to explore their future path, and to lead them forward upon it;—and shall he remain behind? From that moment he would cease to be what he ought to be; and being nothing else, would then be—nothing. I do not say that every Scholar must actually extend the domain of Knowledge,—that may not be within his power;—but I do say that he *must strive* to extend it;—that he must not rest, that he must not think his duty sufficiently performed, until he has extended it. So long as he lives he may yet accomplish this. Does death overtake him before he has attained his purpose?—then he is released from his duties in this world of appearances, and his earnest endeavour will be accounted to him for the deed. If the following maxim be applicable to all men, it is more especially applicable to the Scholar:—that he forget what he *has done* as soon as it is accomplished, and constantly direct his whole thoughts upon what he has yet *to do*. *He* has advanced but little way indeed, whose field of exertion does not extend its boundaries at every step he takes in it.

The Scholar is destined in a peculiar manner for society: his class, more than any other, exists only through society and for society:—it is thus his peculiar duty to cultivate the social talents,—an openness to receive, and a readiness to communicate Knowledge,—in the first place and in the highest degree. Receptivity must already be developed in him, if he has thoroughly mastered the requisite empirical sciences. He must be thoroughly conversant with the labours of those who have gone before him in his own department, and this Knowledge he cannot have acquired otherwise than by instruction, either oral or literary;—he cannot have arrived at it by mere reflection on the principles of Reason. But he should at all times maintain this receptivity by means of new acquirements, and endeavour to preserve himself from a growing insensibility to foreign opinions and modes of thought, which is so common even among the most independent thinkers;—for no one is so well-informed but he may still continue to learn, and may have something very necessary yet to learn;—and it is seldom that any one is so ignorant that he cannot teach something to the most learned, which the latter did not know before. Readiness of communication is always needed by the Scholar, for he possesses his Knowledge not for himself, but for society. This he must practise from his youth, and keep in constant activity,—through *what means* we shall inquire at the proper time.

The Knowledge which he has acquired for society he must now actually apply to the uses of society;—he must rouse men to the feeling of their true wants, and make them acquainted with the means of satisfying these. Not that he should enter with them into the deep inquiries which he himself has been obliged to undertake, in order to find some certain and secure foundation of truth: that would be an attempt to make all men Scholars like himself, which is impossible, and opposed to the purposes of life;—

the other forms of human activity must also be prosecuted, and to that end there are other classes of men; if they devoted their time to learned inquiries, the Scholars themselves would soon cease to be Scholars. How then *can* he spread abroad his knowledge, and how *ought* he to do so? Society could not subsist without trust in the honesty and skill of others;—this confidence is deeply impressed upon our hearts, and by a peculiar favour of Nature we never possess it in a higher degree than when we most need the honesty and skill of others. He may securely reckon upon this trust in his honesty and skill, as soon as he has earned it as he ought. Further,—there is in all men a feeling of truth, which indeed is not sufficient in itself, but must be developed, proved, and purified;—and to do this is the task of the Scholar. This feeling is not sufficient in itself to lead the unlearned to all the truth of which they stand in need; but when it has not become artificially falsified (which indeed is often the work of some who call themselves Scholars) it is always sufficient to enable them, even without deep argument, to recognise truth when another leads them to her presence. On this intuitive feeling of truth the Scholar too may rely.—Thus, so far as we have yet unfolded the idea of his vocation, the Scholar is, by virtue of it, the *Teacher* of the human race.

But he has not only to make men *generally* acquainted with their wants, and with the means of satisfying these wants; he has likewise, *in particular*, at all times and in all places, to teach them the wants arising out of the special condition in which they stand, and to lead them to the appropriate means of reaching the peculiar objects which they are there called upon to attain. He sees not merely the present,—he sees also the future; he sees not merely the point which humanity now occupies, but also that to which it must next advance if it remain true to its final end, and do not wander or turn back from its legitimate path.

He cannot wish to hurry forward humanity at once to the point which perhaps beams brightly before his own view;—the road cannot be avoided or overleaped;—he must only take care that it does not stand still, and that it does not turn back. In this respect the Scholar is the *Guide* of the human race.

I remark here expressly, that in this as in all his other avocations, the Scholar stands under the rule of the moral law,—of the requisite harmony of his own being. He acts upon society;—it is founded on the idea of freedom; it and every member of it is free;—and he dares not approach it otherwise than by moral means. The Scholar will never be tempted to bring men to the adoption of his convictions by coercion or the use of physical force:—in the present age it ought to be unnecessary to throw away a single word upon this folly:—neither will he deceive them. Setting aside the fact that he would thereby offend against himself, and that the duties of the man are in every case higher than those of the Scholar:—he would also thereby offend against society. Each individual in society should act from his own free choice, from his own mature and settled conviction;—he should be able to look upon himself as a joint object of all his actions, and be regarded as such by all his fellow-men. He who is deceived, is used only as a means by which another may attain his purpose.

The ultimate purpose of each individual man, as well as of all society, and consequently of all the labours of the Scholar in society, is the moral elevation of all men. It is the duty of the Scholar to have this final object constantly in view,—never to lose sight of it in all that he does in society. But no one can successfully labour for the moral improvement of his species who is not himself a good man. We do not teach by words alone,—we also teach much more impressively by example; and every one who lives in society owes it a good example, because the power of example has

its origin in the social relation. How much more is this due from the Scholar, who should be before all others in every branch of human culture! If he be behind in the first and highest of them all, that to which all the others tend, —how can he be the pattern which he ought to be, and how can he believe that others will follow his teachings, which he himself contradicts before all men in every action of his life? The words which the founder of the Christian Religion addressed to his disciples apply with peculiar force to the Scholar,—"Ye are the salt of the earth; if the salt hath lost its savour, wherewith shall it be salted?"—if the chosen among men be depraved, where shall we seek for moral good? Thus, in this last respect, the Scholar should be *morally* the *best* man of his age;—he should exhibit in himself the highest grade of moral culture then possible.

This is our common vocation,—this our common destiny. A happy destiny it is, which calls upon you to do that, as your own peculiar occupation, which all men must do by reason of their common destiny as men; to employ all your time and powers upon that alone, for which other men must hoard up time and power with wise parsimony; to have for your employment, your business, the sole every-day labour of your life, what only comes to others as sweet refreshment after toil! It is an invigorating, soul-elevating thought which each one among you, who is worthy of his calling, may entertain,—'To me also, for my part, is entrusted the culture of my own and following ages; from my labours will proceed the course of future generations,—the history of nations who are yet to be. To this am I called, to bear witness to the Truth; my life, my fortunes are of little moment,—the results of my life are of infinite moment. I am a Priest of Truth; I am in her pay; I have bound myself to do all things, to venture all things, to suffer all things for her. If I should be persecuted and hated for her sake, if I should even meet death in her service, what won-

derful thing is it I shall have done,—what but that which I clearly ought to do?'

I know how much I have now said;—I know too, that an effeminate and nerveless generation will tolerate neither these feelings, nor the expression of them;—that with a timorous voice which betrays its inward shame, it stigmatizes as extravagance everything which is above its reach;—that it turns away its eyes with agony from a picture in which it beholds nothing but its own enervation and disgrace;—that everything vigorous and elevating is to it, as every touch is to one lame in all his limbs:—I know all this;—but I know too where I speak. I speak before young men who are at present secured by their youth against this utter enervation; and along with a manly morality, and by means of it, I would also deeply impress such feelings on their souls, as may preserve them for the future also from such effeminacy. I avow it frankly, that from the point on which Providence has placed me, I too would willingly contribute something, to extend in every direction as far as my native language can reach, and further if possible, a more manly tone of thought, a stronger sense of elevation and dignity, a more ardent zeal to fulfil our destiny at every hazard;—so that when you shall have left this place and are scattered abroad in all directions, I may one day know in you, wherever you may dwell, men whose chosen friend is Truth,—who adhere to her in life and in death,—who receive her when she is cast out by all the world,—who take her openly under their protection when she is traduced and calumniated,—who for her sake will joyfully bear the cunningly concealed enmity of the great, the dull sneer of the coxcomb, and the compassionating shrug of the fool. With this view I have now spoken;—and in everything which I may address to you in future, I shal have the same ultimate design.

LECTURE V.

EXAMINATION OF ROUSSEAU'S DOCTRINES CONCERNING THE INFLUENCE OF ART AND SCIENCE ON THE WELL-BEING OF MAN.

The combating of error is of no important advantage in the discovery of truth. If truth be once derived by just deduction from its essential principles, everything opposed to it must necessarily, and without express refutation, be false; and if the whole path, which must be traversed in order to arrive at certain knowledge, lie clear before our view, we can at the same time easily observe the by-ways which lead from it towards erroneous opinions, and shall even be able readily to indicate to every wanderer the precise point from which he has gone astray. For every truth can be derived only from one fundamental principle. What the fundamental principle is, upon which each problem of human knowledge may be solved, it is the province of a fundamental philosophy to declare;—how each principle should be followed out to its consequences, universal logic must teach;—and thus the true as well as the false way is easily ascertained.

But the consideration of opposite opinions is of great value in imparting distinct and clear views of *discovered* truth. In comparing truth with error, we are obliged to note with greater accuracy the distinctive marks of both;

and our conceptions of them acquire sharper precision and greater clearness. I now avail myself of this method to give you a short and plain view of what has been already brought forward in these lectures.

I have placed the vocation of Man in the continual advancement of culture, and in the harmonious development of all his faculties and wants; and I have assigned to that class, whose duty it is to watch over the progress and harmony of this development, a most honourable place in human society.

No man has opposed this truth more decidedly, on more plausible grounds, or with more powerful eloquence, than Rousseau. To him the advancement of culture is the sole cause of all human depravity. According to him there is no salvation for man but in a State of Nature; and—what indeed flows most accurately from his principles—that class of men who most effectually promote the advancement of culture,—the Scholar-class,—is at once the source and centre of all human misery and corruption.

Such a theory has been propounded by a man who has himself cultivated his mental faculties in a very high degree. With all the power which he acquired by this superior cultivation, he laboured, wherever it was possible, to convince mankind of the justice of his doctrines,—to persuade them to return to that State of Nature which he so much commended. To him retrogression was progress, and that forsaken state of nature the ultimate end which a now marred and perverted humanity must finally attain. Thus he did precisely that which we do,—he laboured to advance humanity according to his own ideas, and to aid its progress towards its highest end. He did that precisely which he himself so bitterly censured; his actions stand in opposition to his principles.

The same contradiction reigns in his principles themselves. What excited him to action but some impulse of his heart?

Had he examined into this impulse, and connected it with that which led him into error, he would then have had unity and harmony both in his actions and in his conclusions. If we can reconcile the first contradiction, we shall, at the same time, have reconciled the second; the point of agreement of the first, is likewise that of the second. We shall discover this point, we shall solve the contradiction, we shall understand Rousseau better than he understood himself, and we shall then discover him to be in perfect harmony with himself and with us.

Whence did Rousseau derive this extraordinary theory, maintained indeed partially by others before him, but as a whole so completely opposed to the general opinion? Did he deduce it by reason from some higher principle? Oh no! Rousseau did not penetrate on any side to the confines of human knowledge; he does not appear ever to have proposed such a question to himself. What truth he possessed, he founded immediately on his feelings; and his knowledge has therefore the faults common to all knowledge founded on mere undeveloped feeling,—that it is partly uncertain, because man cannot render to himself a complete account of his feelings;—that the true is mixed up with the untrue, because a judgment resting upon feeling alone, regards as of like meaning, things which are yet essentially different. Feeling does not err; but the judgment errs, because it misinterprets feeling, and mistakes a compound for a pure feeling. From these undeveloped feelings, upon which Rousseau grounds his reflections, he proceeds with perfect justice: once in the region of syllogism, he is in harmony with himself, and hence carries the reader who can think with him, irresistibly along. Had he allowed his feelings to influence the *course* of his inquiries, they would have brought him back to the right path, from which they had first led him astray. To have erred less than he did, Rousseau must have possessed either more or less acuteness of intel-

lect than he actually did possess; and so he who reads his works, in order not to be led astray by them, must possess either a much higher or a much lower degree of acuteness than he possessed;—he must either be a complete thinker, or no thinker at all.

Separated from the great world, and guided by his pure feeling and lively imagination, Rousseau had sketched a picture of society, and particularly of the Scholar-class,—with whose labours he especially occupied himself,—*as they should be*, and as they necessarily must and would be, if they followed the guidance of common feeling. He came into the great world; he cast his eyes around him, and what were his sensations when the world and its Scholars, *as they actually were*, met his gaze! He saw at its most fearful extreme, that scene which every one may see who turns his eyes towards it;*—men bowed down to the dust like beasts, chained to the earth regardless of their high dignity and the divinity within them;—saw their joys, their sorrows, their whole existence dependent on the satisfaction of base sensuality, whose demands rose higher with every gratification;—saw them careless of right or wrong, holy or unholy, in the satisfaction of their appetites, and ever ready to sacrifice humanity itself to the desire of the moment;—saw them ultimately lose all *sense* of right and wrong, and place wisdom in selfish cunning, and duty in the gratification of lust;—saw them at last place their glory in this degradation, and their honour in this shame, and even look down with contempt on those who were not *so* wise, and not *so* virtuous as themselves;—saw those who should have been the teachers and guides of the nation sunk into the accommodating slaves of its corruption; those who should have given to the age the character of wisdom and

* The reader will bear in mind that these Lectures were delivered in 1794, during the Revolutionary Epoch in France.

of earnestness, assiduously catching the tones of the reigning folly and the predominant vice;—heard them ask, for the guidance of their inquiries, not, Is it true? is it good and noble? but, Will it be well received?—not, What will *humanity* gain by it? but, What shall *I* gain by it? how much gold, or what prince's favour, or what beauty's smile?—saw them even look on this mode of thought as their highest honour, and bestow a compassionating shrug on the imbeciles who understood not like them to propitiate the spirit of the time;—saw talent, and art, and knowledge, united in the despicable task of extorting a more delicate enjoyment from nerves already wasted in pleasure; or in the detestable attempt to palliate or justify human depravity, to raise it to the rank of virtue, and wilfully demolish everything which yet placed a barrier in its way;—saw at length,—and learned it by his own unhappy experience,—that those unworthy men were sunk so low that the last misgiving which truth once produced within them, the last doubt which its presence called into being, having utterly disappeared, they became quite incapable of even examining its principles;—that even with the demand for inquiry ringing in their ears, they could only answer—'Enough! it is not true—we do not wish it to be true, for it is no gain to us.' He saw all this, and his strained and disappointed feelings revolted against it. With deep indignation he rebuked his age.

Let us not blame him for this sensibility,—it is the mark of a noble soul: he who feels the godlike within him, will often thus sigh upwards to eternal Providence: 'These then are my brethren! these the companions whom thou hast given me on the path of earthly existence! Yes, they bear my shape, but our minds and hearts are not related; my words are to them a foreign speech, and theirs to me: I hear the sound of their voices, but there is nothing in my heart to give them a meaning! Oh eternal Providence! wherefore

didst thou cause me to be born among such men? or if it were necessary that I should be born among them, wherefore didst thou give me these feelings, this longing presentiment of something better and higher? why didst thou not make me like them? why didst thou not make me base even as they are? I could then have lived contentedly among them.' Ye do well to reprove his melancholy, and censure his discontent, ye to whom all around you seems good; ye do well to praise the contentment with which ye derive enjoyment from all things, and the modesty with which ye accept men as they are! He would have been as modest as ye are, had he been tormented with as few noble aspirations. Ye cannot rise to the conception of a better state, and for you truly the present is well enough.

In this fulness of bitter feeling, Rousseau was now incapable of seeing anything but the object which had called it forth. Sensualism reigned triumphant; that was the source of the evil: he would know how to destroy this empire of sensualism at all hazards, cost what it might. No wonder that he fell into the opposite extreme. Sensualism shall not reign;—it does not reign when it is destroyed,—when it ceases to exist; *or* when it is not developed,—when it has not acquired power. Hence Rousseau's State of Nature.

In the State of Nature the faculties peculiar to man shall not be cultivated; they shall not even be distinguished. Man shall have no other wants than those of his animal nature; he shall live like the beast on the meadow beside him. It is true that in this state none of those crimes would find a place against which Rousseau's feelings so strongly revolted; man would eat when he hungered, and drink when he was athirst, whatever he found before him; and, when satisfied, would have no interest in depriving others of that which he could not use himself. Once satiated himself, any one might eat or drink before him what and

how much soever he would, for now he desires rest, and has no time to disturb others. In the anticipation of the future lies the true character of humanity; it is therefore the source of all human vice. Shut out the source, and vice is no more;—and Rousseau did effectually exclude it from his State of Nature.

But it is also true, that as surely as man is man, and not a beast, he is not destined to remain in this condition. Vice, indeed, would thus cease; but with it, Virtue and Reason too would be destroyed. Man becomes an irrational creature; there is a new race of animals, and men no longer exist.

There can be no doubt that Rousseau acted honourably with men: he endeavoured himself to live in that State of Nature which he so warmly recommended to others, and showed throughout every indication of this desire. We may then put the question to him, what was it in truth which he sought in this State of Nature? He felt himself imprisoned, crushed down by manifold wants, and—what is indeed the least evil for the majority of men, but the bitterest oppression to such a man as he was,—he was often seduced from the path of rectitude and virtue by these wants. Living in a State of Nature, he thought he should be without these wants; and be spared so much pain from their denial, and so much yet bitterer pain from their dishonurable gratification;—he should then be *at peace with himself.* He also found himself oppressed on every side by others, because he stood in the way of the satisfaction of their desires. Man does not do evil in vain and for no purpose, thought Rousseau, and we with him; none of those who injured him would have done so, had they not felt these desires. Had all around him lived in a State of Nature, he should then have been *at peace with others.* Thus Rousseau desired undisturbed tranquillity within and without. Well: but we inquire farther,—To what purpose would he apply this

unruffled peace? Undoubtedly to that, to which he applied the measure of rest that did actually belong to him;—to reflection on his destiny and his duties, thereby to ennoble himself and his fellow-men. But how was that possible in the state of animalism which he assumed, how was it possible without the previous culture which he could only obtain in the state of civilization? He thus insensibly transplanted himself and society into this State of Nature, *with all that cultivation which they could only acquire by coming out of the State of Nature;* he imperceptibly assumed that they had already left it and had traversed the whole path of civilization, and yet had not left it and had not become civilized. And thus we have arrived at Rousseau's false assumption, and are now able to solve his paradoxes without any serious difficulty.

Rousseau would not transplant men back into a State of Nature with respect to spiritual culture, but only with respect to independence of the desires of sense. And it is certainly true, that as man approaches nearer to the highest end of his existence, it must constantly become easier for him to satisfy his sensual wants;—that his physical existence must cost him less labour and care; that the fruitfulness of the soil will increase, the climate become milder; an innumerable multitude of new discoveries and inventions will be made to diversify and facilitate the means of subsistence;—that further, as reason extends her dominion, the wants of man will constantly diminish in strength, not as in a rude State of Nature, because he is ignorant of the delights of life, but because he can bear their deprivation;—he will be ever equally ready to enjoy the best with relish, when it can be enjoyed without violation of duty, and to suffer the want of everything which he cannot obtain with honour. Is this state considered ideal,—in which respect it is unattainable like every other ideal state,—so is the golden age of sensual enjoyment without physical labour which the

old poets describe. Thus what Rousseau, under the name of the State of Nature, and these poets by the title of the Golden Age, place *behind us,* lies actually *before us.* (It may be remarked in passing, that it is a phenomenon of frequent occurrence, particularly in past ages, that what we shall become, is pictured as something which we already have been; and that what we have to attain is represented as something which we have formerly lost: a phenomenon which has its proper foundation in human nature, and which I shall explain on a suitable occasion.)

Rousseau forgot that humanity can and should only approach nearer to this state by care, toil, and struggle. Nature *is* rude and savage without the hand of man: and it *should be* so, that thereby man may be forced to leave his natural state of inactivity, and elaborate her stores; that thereby he himself, instead of a mere product of nature, may become a free reasonable being. He does most certainly leave it; he plucks at all hazards the apple of knowledge, for the impulse is indestructibly implanted within him, to be like God. The first step from this state leads him to misery and toil: his wants are awakened, and clamorously demand gratification. But man is naturally indolent and sluggish, like matter from whence he proceeded. Hence arises the hard struggle between want and indolence: the first triumphs, but the latter bitterly complains. Now in the sweat of his brow he tills the field, and it frets him that it should bear thorns and thistles which he must uproot. Want is not the source of Vice,—it is the motive to activity and virtue; indolence, sluggishness, is the source of all Vice. *How to enjoy as much as possible,—how to do as little as possible,*—this is the question of a perverted nature, and the various attempts made to answer this question are its crimes. There is no salvation for man until this natural sluggishness is successfully combated,—until he find all his pleasures and enjoyments

in activity, and in activity alone. To that end pain is associated with the feeling of want. It should rouse us to activity.

This is the object of all pain; it is peculiarly the object of that pain which we experience at every view of the imperfection, depravity, and misery of our fellow-men. He who does not feel this pain,—this bitter indignation, is a mean-souled man. He who does feel it, should endeavour to release himself from it, by directing all his powers to the task of improving, as far as possible, all within his sphere and around him. And even supposing that his labours should prove fruitless, and he should see no use in their continuance, still the feeling of his own activity, the consciousness of his own power which he calls forth to the struggle against the general depravity, will cause him to forget this pain. Here Rousseau failed. He had energy, but energy rather of suffering than of action; he felt strongly the miseries of mankind, but he was far less conscious of his own power to remedy them;—and thus as he felt himself he judged of others; as he conducted himself amid his own peculiar sorrows, so did humanity at large, in his view, endure the common lot. He took account of its sorrows, but he forgot the power which the human race possesses,—*to help itself.*

Peace be with his ashes, and blessings upon his memory! He has done his work. He has awakened fire in many souls, who have carried out what he began. But he wrought almost without being conscious of his own influence;—he wrought without intending to rouse others to the work, without weighing their labour against the sum of general evil and depravity. This want of endeavour after self-activity reigns throughout his whole system of ideas. He is the man of passive sensibility, not at the same time of proper active resistance to its power. His lovers, led astray by passion, become virtuous; but we do not rightly perceive

how they become so. The struggle of reason against passion —the victory, gradual and slow, gained only by exertion, labour and pain—that most interesting and instructive of all spectacles, he conceals from our view. His pupil is developed by himself alone. The teacher does little more than remove the obstructions to his growth, and leaves the rest to the care of Nature. She must henceforth and for ever retain him under her guardianship. The energy, ardour, and firm determination to war against and to subdue her, he has not taught him. Among good men he will be happy; but among bad,—and where is it that the majority are not bad?—he will suffer unspeakable misery. Thus Rousseau throughout depicted Reason *at peace*, but not *in strife;—he weakened Sense, instead of strengthening Reason.*

I have undertaken the present inquiry in order to solve the famous paradox which stood so directly opposed to our principles: but not for that purpose alone. I would at the same time show you, by the example of one of the greatest men of our own age, *what you should not be.* I would, by his example, unfold to you a true lesson for your whole life. You are now learning by philosophic inquiry what the men *should be*, with whom you have not as yet generally entered into any near, close, and indissoluble relations. You will soon come into closer relations with them. You will find them very different in reality from what your philosophy would have them to be. The nobler and better you are yourselves, the more painfully will you feel the experience which awaits you. Be not overcome by this pain, but overcome it by action:—it does not exist without a purpose; it is a part of the plan of human improvement. To stand aloof and lament over the corruption of man, without stretching forth a hand to diminish it, is weak effeminacy; to cast reproach and bitter scorn on man, without showing him how he may become better, is unfriendly. Act! act! —it is to that end we are here. Should we fret ourselves

that others are not *so* perfect as we are, when we ourselves are only *somewhat more* perfect than they? Is not this our greatest perfection,—the vocation which has been given to us,—that we must labour for the perfecting of others? Let us rejoice in the prospect of that widely extended field which we are called to cultivate! Let us rejoice that power is given to us, and that our task is infinite!

THE END.

PRINTED BY ROBERT HARDIE AND COMPANY,
20, FREDERICK STREET, EDINBURGH.

London, 142, Strand,
September 20*th*, 1851.

A LIST

OF

MR. CHAPMAN'S

Publications.

New Works.

NORICA; or, Tales of Nürenberg from the Olden Time. After a Manuscript of the 16th Century. Translated from the German of AUGUST HAGEN. Fcp. 8vo., ornamental binding. *Nearly Ready.*

LECTURES ON POLITICAL ECONOMY. By FRANCIS WILLIAM NEWMAN, Author of "Phases of Faith," "History of the Hebrew Monarchy," &c. Post 8vo, cloth, 7*s.* 6*d.*

"This most able and instructive book, which exhibits, we think, no less moral than economical wisdom."—*Prospective Review.*

THE CREED OF CHRISTENDOM; Its Foundations and Superstructure. By WILLIAM RATHBONE GREG. 8vo, cloth, 10*s.* 6*d.*

"Will rank high with those critical and erudite works which have of late cleared up so many obscure matters in the history of religion, corrected so many false theories, dispelled so many errors, and done so much to bring into harmony, science, and religion, the voice of Nature, and the voice of God."—*Economist.*

"In a calm, dispassionate manner, and in a style peculiarly elegant, and, at the same time, argumentative, the momentous questions of revelation, Christianity, and a future state, are discussed. There is no dogmatism, no assertion, no arriving with an undue haste at irrelevant conclusions in its pages; but there are to be found all the evidences of profound study, scholarship, much reading, more thinking, and certainly there is every indication of sincerity and truth. It will arouse a spirit of inquiry where that is dormant, and will take its place among those suggestive and intelligent works which are now becoming the moral alphabets of a new generation."—*Weekly Dispatch.*

"He appears to us to have executed his task with thorough honesty of purpose, and in a spirit essentially reverential—in a style clear, animated, and often eloquent, and, for one who disclaims the possession of learning, with no small amount of critical knowledge and philosophic endowment."—*Prospective Review.*

"No candid reader of the 'Creed of Christendom' can close the book without the secret acknowledgment that it is a model of honest investigation and clear exposition; that it is conceived in the true spirit of serious and faithful research; and that whatever the author wants of being an ecclesiastical Christian, is plainly not essential to the noble guidance of life, and the devout earnestness of the affections."—*Westminster Review.*

CHRISTIAN ASPECTS OF FAITH AND DUTY. Discourses by JOHN JAMES TAYLER, B.A. Post 8vo, cloth, 7*s.* 6*d.*

"Abounds with lessons of the highest practical wisdom conveyed in language of consummate beauty."—*Inquirer.*

"These sermons are admirable. They partake more directly of the character of religious instruction, and possess vastly more literary merit than is usual in such compositions. The thought is arranged with great clearness, and the style for its lucid and felicitous phraseology is beyond all praise. The greatest charm of the whole volume, however, is its fine spirit. All the writer's human sympathies are generous and elevated, and his religious feelings and aspirations pure and fervent. . . . . We are sure that many will thank us for commending to them a volume from which such catholic views and elevated sentiments may be derived."—*Nonconformist.*

"Marked by much fervid sincerity, by plain and clear language, by calm, quiet, good taste. The business and duties of life are viewed under a Christian aspect, and the object of elevating and improving the human character is never lost sight of."—*Economist.*

THE COTTON AND COMMERCE OF INDIA Considered in relation to the Interests of Great Britain; with Remarks on Railway Communication in the Bombay Presidency. By JOHN CHAPMAN, Founder and late Manager of the Great Indian Peninsular Railway Company. 8vo, cloth, 12*s.*

"Promises to be one of the most useful treatises that have been furnished on this important subject. . . . . It is distinguished by a close and logical style, coupled with an accuracy of detail which will, in a great measure, render it a text-book."—*Times*, Jan. 22, 1851.

"This book will go far to forestall the inquiries to be instituted by Mr. Alexander Mackay for the Manchester Chamber of Commerce. . . . Mr. Chapman examines the subject in detail and gives ample reasons for his deductions. . . . His work is marked, too, by sound good sense, akin to the highest wisdom of the statesman. The author has given to the public the most complete book we have for some time met with on any subject."—*Economist.*

"Mr. Chapman's great practical knowledge and experience of the subjects upon which he treats has enabled him to collect an amount of information, founded upon facts, such as we believe has never before been laid before the public. The all-important questions of supply, production, and prices of cotton in India, as well as the commercial and financial questions connected with it, are most ably treated."—*Morning Chronicle.*

"Written by an intelligent, painstaking, and well-informed gentleman. . . . . Nothing can be more correct than his views, so far as they extend, his survey and character of districts, his conclusions as to the supply the earth can yield, and his assertion that the cost of transit is with Indian cotton the first and ruling element of price."—*Daily News.*

"Mr. Chapman's work is only appreciable in the fulness of its value and merits by those who are interested in one or other branch of his subject. Full of data for reasoning, replete with facts to which the most implicit credit may be attached, and free from any political bias, the volume is that *rara*, if not *incognita avis*, a truthful blue book, a volume of statistics not cooked up to meet a theory or defend a practice."—*Britannia.*

"A most valuable volume."—*Home News*

"The arrangement is clear, and the treatment of the subject in all cases masterly."—*Indian News.*

"An extremely valuable work, and will, we have no doubt, claim a large share of public attention from the large amount of information it contains, and the careful conscientious manner in which the investigation of the subject has been conducted."—*Anti-Slavery Reporter.*

"This is a comprehensive, practical, careful, and temperate investigation," &c. —*Indian Mail.*

SOCIAL STATICS; or, the Conditions essential to Human Happiness Specified, and the First of them Developed. By HERBERT SPENCER. 8vo, cloth, 12*s*.

"It is the most eloquent, the most interesting, the most clearly expressed and logically reasoned work, with views the most original, that has appeared in the science of social polity."—*Literary Gazette.*

"The author of the present work is no ordinary thinker, and no ordinary writer; and he gives, in language that sparkles with beauties and reasoning, at once novel and elaborate, precise and logical, a very comprehensive and complete exposition of the rights of men in society. The book will mark an epoch in the literature of scientific morality."—*Economist.*

"We remember no work on ethics, since that of Spinoza, to be compared with it in the simplicity of its premises, and the logical rigour with which a complete system of scientific ethics is evolved from them. This is high praise, but we give it deliberately."—*Leader.*

"A very interesting and beautifully logical work."—*Nonconformist.*

LETTERS ON THE LAWS OF MAN'S NATURE and Development. By H. G. ATKINSON and HARRIET MARTINEAU. Post 8vo, cloth, 9*s*.

"Of the many remarkable facts related in this book we can say little now. What rather strikes us is the elevating influence of an acknowledgement of *mystery* in any form at all. In spite of all that we have said, there is a tone in Mr. Atkinson's thoughts far above those of most of us who live in slavery to daily experience. The world is awful to him—truth is sacred. However wildly he has wandered in search of it, truth is all for which he cares to live. If he is dogmatic, he is not vain; if he is drying up the fountain of life, yet to him life is holy. He does not care for fame, for wealth, for rank, for reputation, for anything, except to find truth and to live beautifully by it; and all this because he feels the unknown and terrible forces which are busy at the warp and woof of the marvellous existence."—*Frazer's Magazine.*

"A book from the reasonings and conclusions of which we are bound to express our entire dissent, but to which it is impossible to deny the rare merit of strictest honesty of purpose, as an investigation into a subject of the highest importance, upon which the wisest of us is almost entirely ignorant, begun with a sincere desire to penetrate the mystery and ascertain the truth, pursued with a brave resolve to shrink from no results to which that inquiry might lead, and to state them, whatever reception they might have from the world."—*Critic.*

"A curious and valuable contribution to psychological science, and we regard it with interest, as containing the best and fullest development of the new theories of mesmerism, clairvoyance, and the kindred hypotheses. The book is replete with profound reflections thrown out incidentally, is distinguished by a peculiar elegance of style, and in the hands of a calm and philosophical theologian may serve as a useful *precis* of the most formidable difficulties he has to contend against in the present day."—*Weekly News.*

"The Letters are remarkable for the analytical powers which characterize them, and will be eagerly read by all those who appreciate the value of the assertion, that 'The proper study of mankind is man.' The range of reading which they embody is no less extensive than the sincerity as well as depth of thought and earnestness in the search after truth which are their principal features. Without affectation or pedantry, faults arrived at by so easy a transition, they are marked by simplicity of diction, by an ease and grace of language and expression that gives to a subject, for the most part intricate and perplexing, an inexpressible charm."—*Weekly Dispatch.*

SOCIAL ASPECTS. By JOHN STORES SMITH, author of "Mirabean, a Life History." Post 8vo, cloth, price 6*s*.

"This work is the production of a thoughtful mind, and of an ardent and earnest spirit, and is well deserving of a perusal, *in extenso* by all those who reflect on so solemn and important a theme as the future destiny of their native country."—*Morning Chronicle.*

"A work of whose merits we can hardly speak too highly."—*Literary Gazette.*

"This book has awakened in us many painful thoughts and intense feelings. It is fearfully true—passionate in its upbraidings, unsparing in its exposures—yet full of wisdom, and pervaded by an earnest loving spirit. The author sees things as they are—too sad and too real for silence—and courageously tells of them with stern and honest truth. . . . . We receive with pleasure a work so free from polite lispings, pretty theorizings, and canting progressionisms; speaking, as it does, earnest truth, fearlessly but in love."—*Nonconformist.*

RELIGIOUS SCEPTICISM AND INFIDELITY: their History, Cause, Cure, and Mission. By JOHN ALFRED LANGFORD. Post 8vo, cloth, 5*s*.

THE PROGRESS OF THE INTELLECT, as exemplified in the Religious Developments of the Greeks and Hebrews. By R. W. MACKAY, M.A. 2 vols. 8vo, cloth, price 24*s.*

"Mr. Mackay brings forward in support of his views an amount of erudition which will prove formidable to his antagonists. Most of the best German editions of the Greek and Latin classics seem to be perfectly familiar to the author, who knows well how to wield such ponderous materials. . . . . The account of the theosophy of Aristotle, given in the first volume, is evidently the production of a master of the subject."—*Athenæum.*

"'The Progress of the Intellect' is incomparably the most important contribution yet made by any English writer to views first broadly put forth by rationalistic German theologians. He has widened their basis—given them freer scope and larger aims—supported them by stores of as various and accumulated learning, and imparted to them all the dignity which can be derived from a sober and weighty style of writing, and from processes of thought to which imagination and reason contribute in almost equal degrees. This is unusual praise; but it is due to unusual powers; and to be offered to Mr. Mackay quite apart from any agreement in the tendency or object of his treatise. We will not even say that we have read it with sufficient care or critical guidance to be entitled to offer an opinion on the soundness of its criticism or reasoning, or on the truth or falsehood of its particular conclusions, or, indeed, on anything but its manifest labour and patience, the rare and indisputable monuments of knowledge which we find in it, and the surprising range of method it includes—logical, philosophical, and imaginative. Not many books have at any time been published with such irresistible claims to attention in these respects; in our own day we remember none."—*Examiner.*

"Over the vast area of cloud-land, bounded on one side by the wars of the Christians, and on the other by the last book of the *Odyssey*, he has thrown the penetrating electric light of modern science, and found a meaning for every fable and every phantom by which the mysterious region is haunted."—*Atlas.*

"All the views are justified by authorities. The work embraces many important subjects included in and suggested by the religious theories of the Greeks and Hebrews; and from this minute accuracy will be a storehouse for arguments and facts for those disposed to attack the theories, if not for those who have an interest in defending them. For a book so full of learning it is remarkably well written."—*Economist.*

"The work before us exhibits an industry of research which reminds us of Cudworth, and for which, in recent literature, we must seek a parallel in Germany rather than in England, while its philosophy and aims are at once lofty and practical. Scattered through its more abstruse disquisitions are found passages of pre-eminent beauty—gems into which are absorbed the finest rays of intelligence and feeling. We believe Mr. Mackay's work is unique in its kind . . . . The analysis and history of the theory of mediation, from its earliest mythical embodiments, are admirable, both from their panoramic breadth and their richness in illustrative details. We can only recommend the reader to resort himself to this treasury of mingled thought and learning."—*Westminster Review, Jan.* 1, 1851.

LOCAL SELF-GOVERNMENT AND CENTRALIZATION: The characteristics of each, and its Practical Tendencies as affecting social, moral, and political welfare and progress: including comprehensive outlines of the English Constitution. By J. TOULMIN SMITH. Post 8vo, cloth, 8*s.* 6*d.*

"This is a valuable, because a thoughtful, treatise upon one of the general subjects of theoretical and practical politics. No one in all probability will give an absolute *assent* to all its conclusions, but the reader of Mr. Smith's volume will in any case be induced to give more weight to the important principle insisted on."—*Tait's Magazine.*

"Embracing, with a vast range of constitutional learning, used in a singularly attractive form, an elaborate review of all the leading questions of our day."—*Eclectic Review.*

"This is a book, therefore, of immediate interest, and one well worthy of the most studious consideration of every reformer; but it is also the only complete and correct exposition we have of our political system; and we mistake much if it does not take its place in literature as our standard text-book of the constitution."

"The special chapters on local self-government and centralization will be found chapters of the soundest practical philosophy; every page bearing the marks of profound and practical thought."

"The chapters on the crown, and on common law, and statute law, display a thorough knowledge of constitutional law and history, and a vast body of learning is brought forward for popular information without the least parade or pedantry."

"Mr. Toulmin Smith has made a most valuable contribution to English literature; for he has given the people a true account of their once glorious constitution; more than that, he has given them a book replete with the soundest and most practical views of political philosophy."—*Weekly News.*

"There is much research, sound principle, and good logic in this book; and we can recommend it to the perusal of all who wish to attain a competent knowledge of the broad and lasting basis of English constitutional law and practice."—*Morning Advertiser.*

THE HISTORY OF ANCIENT ART AMONG THE GREEKS.

By JOHN WINCKELMANN. From the German, by G. H. LODGE. Demy 8vo, cloth, with illustrations, price 12*s.*

"That Winckelmann was well fitted for the task of writing a History of Ancient Art, no one can deny who is acquainted with his profound learning and genius. . . . He undoubtedly possessed in the highest degree the power of appreciating artistic skill wherever it was met with, but never more so than when seen in the garb of antiquity. . . . . The work is of 'no common order,' and a careful study of the great principles embodied in it must necessarily tend to form a pure, correct, and elevated taste."—*Eclectic Review.*

"The work is throughout lucid, and free from the pedantry of technicality. Its clearness constitutes its great charm. It does not discuss any one subject at great length, but aims at a general view of Art, with attention to its minute developments. It is, if we may use the phrase, a Grammar of Greek Art, a *sine qui non* to all who would thoroughly investigate its language of form."—*Literary World.*

"Winckelman is a standard writer to whom most students of art have been more or less indebted. He possessed extensive information, a refined taste, and great zeal. His style is plain, direct, and specific, so that you are never at a loss for his meaning. Some very good outlines, representing the types of Ancient Greek Art, illustrate the text, and the volume is got up in a style worthy of its subject."—*Spectator.*

"To all lovers of art this volume will furnish the most necessary and safe guide in studying the pure principles of nature and beauty in creative art. . . . . We cannot wish better to English art than for a wide circulation of this invaluable work."—*Standard of Freedom.*

"The mixture of the philosopher and artist in Winckelman's mind gave it at once an elegance, penetration, and knowledge, which fitted him to a marvel for the task he undertook. . . . Such a work ought to be in the library of every artist and man of taste, and even the most general reader will find in it much to instruct, and much to interest him."—*Atlas.*

THE ARTIST'S MARRIED LIFE: BEING THAT OF ALBERT DURER.

For devout Disciples of the Arts, Prudent Maidens, as well as for the Profit and Instruction of all Christendom, given to the light. Translated from the German of LEOPOLD SCHEFER, by Mrs. J. R. STODART. 1 vol. fcp. 8vo, ornamental binding, 6*s.*

"It is the worthy aim of the novelist to show that even the trials of genius are part of its education—that its very wounds are furrows for its harvest. . . . No one, indeed, would have a right to expect from the author of the 'Laienbrevier' (see *Ath.* No. 437) such a stern and forcible picture of old times and trials as a Meinhold can give—still less the wire-drawn sentimentalities of a Hahn-Hahn; but pure thoughts—high morals—tender feelings—might be looked for. . . . . The merits of this story consist in its fine purpose, and its thoughtful, and for the most part just, exposition of man's inner life. To those who, chiefly appreciating such qualities, can dispense with the stimulants of incident and passion, the book before us will not be unacceptable."—*Athenæum.*

"The work reminds us of the happiest efforts of Tieck. . . . . The design is to show how, in spite of every obstacle, genius will manifest itself to the world, and give shape and substance to its beautiful dreams and fancies. . . . . It is a very pure and delightful composition, is tastefully produced in an antique style, and retains in the translation all the peculiarities (without which the book would lose half its merit) of German thought and idiom."—*Britannia.*

"Simply then we assure our readers that we have been much pleased with this work. The narrative portion is well conceived, and completely illustrates the author's moral; while it is interspersed with many passages which are full of beauty and pathos."—*Inquirer.*

HEARTS IN MORTMAIN, AND CORNELIA.

A Novel, in 1 vol. post 8vo, price 10*s.* 6*d.*

"To come to such writings as 'Hearts in Mortmain, and Cornelia' after the anxieties and roughness of our worldly struggle, is like bathing in fresh waters after the dust and heat of bodily exertion. . . . . To a peculiar and attractive grace they join considerable dramatic power, and one or two of the characters are conceived and executed with real genius." — *Prospective Review.*

"Both stories contain matter of thought and reflection which would set up a dozen common-place circulating library productions."—*Examiner.*

"It is not often now-a-days that two works of such a rare degree of excellence in their class are to be found in one volume; it is rarer still to find two works, each of which contains matter for two volumes, bound up in these times in one cover."—*Observer.*

"The above is an extremely pleasing book. The first story is written in the antiquated form of letters, but its simplicity and good taste redeem it from the tediousness and appearance of egotism which generally attend that style of composition."—*Economist.*

"Well written and interesting."—*Daily News.*

"Two very pleasing and elegant novels. Some passages display descriptive powers of a high order."—*Britannia.*

PHASES OF FAITH, OR PASSAGES FROM THE HISTORY OF MY CREED.

By FRANCIS WILLIAM NEWMAN, Author of "The History of the Hebrew Monarchy," "The Soul: her Sorrows and her Aspirations." Post 8vo, cloth, 6*s*.

"Besides a style of remarkable fascination, from its perfect simplicity and the absence of all thought of writing, the literary character of this book arises from its display of the writer's mind, and the narrative of his struggles . . . . . In addition to the religious and metaphysical interest, it contains some more tangible biographical matter, in incidental pictures of the writer's career, and glimpses of the alienations and social persecutions he underwent in consequence of his opinions."—*Spectator.*

"The book altogether is a most remarkable book, and is destined, we think, to acquire all the notoriety which was attained a few years since by the 'Vestiges of Creation,' and to produce a more lasting effect."—*Weekly News.*

"No work in our experience has yet been published so capable of grasping the mind of the reader and carrying him through the tortuous labyrinth of religious controversy; no work so energetically clearing the subject of all its ambiguities and sophistications; no work so capable of making a path for the new reformation to tread securely on. In this history of the conflicts of a deeply religious mind, courageously seeking the truth, and conquering for itself, bit by bit, the right to pronounce dogmatically on that which it had heretofore accepted traditionally, we see reflected, as in a mirror, the history of the last few centuries. Modern spiritualism has reason to be deeply grateful to Mr. Newman: his learning, his piety, his courage, his candour, and his thorough mastery of his subject, render his alliance doubly precious to the cause."—*The Leader.*

"Mr. Newman is a master of style, and his book, written in plain and nervous English, treats of too important a subject to fail in commanding the attention of all thinking men, and particularly of all the ministers of religion."—*Economist.*

"As a narrative of the various doubts and misgivings that beset a religious mind when compelled by conviction to deviate from the orthodox views, and as a history of the conclusions arrived at by an intelligent and educated mind, with the reasons and steps by which such conclusions were gained, this work is most interesting and of great importance."—*Morning Advertiser.*

NEW EDITION, WITH ADDITIONS.

THE SOUL: HER SORROWS AND HER ASPIRATIONS.

An Essay towards the Natural History of the Soul, as the basis of Theology. By FRANCIS WILLIAM NEWMAN, formerly Fellow of Balliol College, Oxford, and Author of "A History of the Hebrew Monarchy." Post 8vo, cloth, 6*s*.

"The spirit throughout has our warmest sympathy. It contains more of the genuine life of Christianity, than half the books that are coldly elaborated in its defence. The charm of the volume is the tone of faithfulness and sincerity which it breathes—the evidences which it affords in every page, of being drawn direct from the fountains of conviction."—*Prospective Review.*

"On the great ability of the author we need not comment. The force with which he puts his arguments, whether for good or for evil, is obvious on every page."—*Literary Gazette.*

"We have seldom met with so much pregnant and suggestive matter in a small compass, as in this remarkable volume. It is distinguished by a force of thought and freshness of feeling, rare in the treatment of religious subjects."—*Inquirer.*

HISTORY OF THE HEBREW MONARCHY,

from the Administration of Samuel to the Babylonish Captivity. By FRANCIS WILLIAM NEWMAN, formerly Fellow of Balliol College, Oxford, and Author of "The Soul: her Sorrows and her Aspirations," &c. 8vo, cloth, 10*s*. 6*d*.

"It is truly refreshing to find Jewish history treated, as in the volume before us, according to the rules of sound criticism, and good sense . . . . . The publication of such a work will form an epoch in biblical literature in this country."—*Inquirer.*

"The Author has brought a very acute mind, familiar with knowledge that is beyond the range of ordinary scholarship, to the task of combining and interpreting the antique and fragmentary records which contain the only materials for his work."—*Prospective Review.*

"This book must be regarded, we think, as the most valuable contribution ever made in the English Language to our means of understanding that portion of Hebrew History to which it relates . . . . . The Author has not the common superstitious reverence for the Bible, but he shows everywhere a large, humane, and Christian spirit."—*Massachusetts Quarterly Review.*

THE LIFE OF JESUS, CRITICALLY EXAMINED. By Dr. David Friedrich Strauss. 3 vols. 8vo, 1*l.* 16*s.*, cloth.

"The extraordinary merit of this book . . . . . Strauss's dialectic dexterity, his forensic coolness, the even polish of his style, present him to us as the accomplished pleader, too completely master of his work to feel the temptation to unfair advantage or unseemly temper . . . . . We can testify that the translator has achieved a very tough work with remarkable spirit and fidelity. The author, though indeed a good writer, could hardly have spoken better had his country and language been English. The work has evidently fallen into the hands of one who has not only effective command of both languages, but a familiarity with the subject-matter of theological criticism, and an initiation into its technical phraseology."—*Westminster and Foreign Quarterly Review*, 1847.

"Whoever reads these volumes without any reference to the German, must be pleased with the easy, perspicuous, idiomatic, and harmonious force of the English style. But he will be still more satisfied when, on turning to the original, he finds that the rendering is word for word, thought for thought, and sentence for sentence. In preparing so beautiful a rendering as the present, the difficulties can have been neither few nor small in the way of preserving, in various parts of the work, the exactness of the translation, combined with that uniform harmony and clearness of style, which impart to the volumes before us the air and spirit of an original. A modest and kindly care for his reader's convenience has induced the translator often to supply the rendering into English of a Greek quotation, where there was no corresponding rendering into German in the original. Indeed, Strauss may well say, as he does in the notice, which he writes for this English edition, that as far as he has examined it, the translation is, "et accurata et perspicua.'"—*Prospective Review.*

"In regard to learning, acuteness, and sagacious conjectures, the work resembles Niebuhr's 'History of Rome.' The general manner of treating the subject and arranging the chapters, sections, and parts of the argument, indicates consummate dialectical skill; while the style is clear, the expression direct, and the author's openness in referring to his sources of information, and stating his conclusions in all their simplicity, is candid and exemplary . . . . It not only surpasses all its predecessors of its kind in learning, acuteness, and thorough investigation, but it is marked by a serious and earnest spirit."—*Christian Examiner.*

"I found in M. Strauss a young man full of candour, gentleness, and modesty—one possessed of a soul that was almost mysterious, and, as it were, saddened by the reputation he had gained. He scarcely seems to be the author of the work under consideration."—*Quinet, Revue des Mondes.*

ENDEAVOURS AFTER THE CHRISTIAN LIFE. FIRST SERIES.

By James Martineau. Second Edition. 12mo, 7*s.* 6*d.*, cloth.

ENDEAVOURS AFTER THE CHRISTIAN LIFE. SECOND SERIES.

By James Martineau. 12mo, 7*s.* 6*d.*, cloth.

"Heartily do we welcome a second volume of 'Endeavours after the Christian Life,' because when all that suits not our taste is omitted, we have still left more to instruct, interest, improve, and elevate, than in almost any other volume with which we are acquainted . . . . . Whatever may be its defects, we regard it as one of the most precious gifts to the religious world in modern times."—*Inquirer.*

"Mr. Martineau is known, much beyond the limits of his own denomination, as a man of great gifts and accomplishments, and his publications have been all marked by subtle and vigorous thought, much beauty of imagination, and certain charms of composition, which are sure to find admirers . . . . . There is a delicacy and ethereality of ethical sentiment in these discourses which must commend them, and we may safely say that many of the orthodox in all departments might receive from them intellectual stimulus, moral polish, and in some moods religious edification."—*Nonconformist.*

"One of the most interesting, attractive, and most valuable series of essays which the literature of Christianity has received from priest or layman for many a year.

"Volumes that have in them both intellect and true eloquence, and which satisfy the understanding while they please the taste and improve the heart.

"When we say that these *Discourses* are eminently *practical*, we mean that they are adapted, not only for man in the abstract—to teach the duties of Christianity everywhere—but also with reference to the circumstances of society—of the age and country in which our lot is cast."—*Critic.*

ITALY: PAST AND PRESENT. Or, General Views of its History, Religion, Politics, Literature, and Art. By L. MARIOTTI. 2 vols. post 8vo, cloth, 10*s.* 6*d.*

"This is a useful book, informed with lively feeling and sound judgment. It contains an exhibition of Italian views of matters, social and political, by an Italian who has learned to speak through English thoughts as well as English words. Particularly valuable are the sketches of recent Italian history; for the prominent characters are delineated in a cordial and sympathetic spirit, yet free from enthusiastic ideas, and with unsparing discrimination . . . . . The criticisms on 'The Past' will richly repay perusal; it is, however, in 'The Present' of Italy that the main interest of the book resides. This volume does not merely possess an interest similar to that of contemporary works; it supplies a desideratum, and is well adapted to aid the English reader in forming a just estimate of the great events now in progress in Italy. Not the least wonderful part of the book is the entire mastery the author has acquired of our language."—*Examiner, April.*

"Our author has an earnest, nay, enthusiastic, love and admiration of his native country; with the ability and eloquence to render his subject very interesting and attractive."—*Morning Advertiser.*

The following notices refer to the first volume of the work:—

"The work is admirable, useful, instructive. I am delighted to find an Italian coming forward with so much noble enthusiasm, to vindicate his country and obtain for it its proper interest in the eyes of Europe. The English is wonderful. . . . I never saw any approach to such a style in a foreigner before—as full of beauty in diction as in thought."—*Sir E. Bulwer Lytton, Bart.*

"I recognise the rare characteristics of genius—a large conception of the topic, a picturesque diction founded on profound thought, and that passionate sensibility which becomes the subject—a subject beautiful as its climate, and inexhaustible as its soil."—*B. Disraeli, Esq., M.P.*

"A very rapid and summary *résumé* of the fortunes of Italy from the fall of the Roman Empire to the present moment.—A work of industry and labour, written with a good purpose.—A bird's-eye view of the subject that will revive the recollections of the scholar, and seduce the tyro into a longer course of reading."—*Athenæum.*

"This work contains more information on the subject, and more references to the present position of Italy, than we have seen in any recent production." — *Foreign Quarterly Review.*

"In reference to style, the work before us is altogether extraordinary, as that of a foreigner, and in the higher quality of thought we may commend the author for his acute, and often original, criticism, and his quick perception of the grand and beautiful in his native literature."—*Prescott, in the North American Review.*

"The work before us consists of a continuous parallel of the political and literary history of Italy from the earliest period of the middle ages to the present time. The author not only penetrates the inner relations of those dual appearances of national life, but possesses the power of displaying them to the reader with great clearness and effect. We remember no other work in which the civil conditions and literary achievements of a people have been blended in such a series of living pictures, representing successive periods of history."—*Algemeine Zeitung.*

"An earnest and eloquent work."—*Examiner.*

"A work ranking distinctly in the class of belles-lettres, and well deserving of a library place in England."—*Literary Gazette.*

"A work warmly admired by excellent judges."—*Tait's Magazine.*

"An admirable work written with great power and beauty."—*Prof. Longfellow.—Poets and Poetry of Europe.*

HISTORICAL SKETCHES OF THE OLD PAINTERS. By the Author of the "Log Cabin." 2*s.* 6*d.*, paper cover; 3*s.*, cloth.

MR. CHAPMAN'S PUBLICATIONS.

A DISCOURSE OF MATTERS PERTAINING TO RELIGION. By THEODORE PARKER. Post 8vo, 7*s.*, cloth.

CONTENTS.

Book 1.—Of Religion in General; or, a Discourse of the Sentiment and its Manifestations.
Book 2.—The Relation of the Religious Sentiment to God; or, a Discourse of Inspiration.
Book 3.—The Relation of the Religious Sentiment to Jesus of Nazareth; or, a Discourse of Christianity.
Book 4.—The Relation of the Religious Sentiment to the Greatest of Books; or, a Discourse of the Bible.
Book 5.—The Relation of the Religious Sentiment to the Greatest of Human Institutions; or, a Discourse of the Church.

HEBREW RECORDS: An Historical Enquiry concerning the Age, Authorship, and Authenticity of the Old Testament. By the REV. DR. GILES. Demy 8vo, cloth, price 10*s.* 6*d.*

"There are evidences of extensive reading, of long and severe study, of much talent and scholarship in Rabbinical lore."—*Weekly Dispatch.*

LECTURES ON SOCIAL SCIENCE, and the Organization of Labour. By JAMES HOLE. Demy 8vo, stiff cover, price 2*s.* 6*d.*

"An able and excellent exposition of the opinions of the Socialists."—*Economist.*

THE DECAY OF TRADITIONAL FAITH, AND RE-ESTABLISHMENT OF FAITH UPON PHILOSOPHY. Two Lectures delivered at Finsbury Chapel, South Place. By HENRY IERSON, M.A. Post 8vo, paper cover, price 1*s.*

BY THE SAME AUTHOR.

RATIONAL FAITH. Three Lectures delivered at Finsbury Chapel, South Place. Post 8vo, paper cover, price 1*s.*

AN INTRODUCTION TO THE RELIGION OF NATURE. Being the above Five Lectures delivered at Finsbury Chapel, South Place. By HENRY IERSON, M.A. Post 8vo, paper cover, price 2*s.*

THE SIEGE OF DAMASCUS: A Historical Novel. By JAMES NISBET. In 3 vols. post 8vo, 1*l.* 11*s.* 6*d.*

"A romance of very unusual power, such as must arrest attention by its qualities as a work of fiction, and help the good cause of liberty of thought."—*Leader.*

"There is an occasional inequality of style in the writing, but, on the whole, it may be pronounced beyond the average of modern novelists . . . . whilst descriptive passages might be selected that betray a very high order of merit."—*Manchester Examiner.*

THE BISHOP'S WIFE: A Tale of the Papacy. Translated from the German of LEOPOLD SCHEFER. With a Historical Notice of the Life and Times of Hildebrand (Pope Gregory VII.), to which it relates. By Mrs. J. R. STODART. Fcap. 8vo, 4*s.*

CATHOLICITY, SPIRITUAL AND INTELLECTUAL. An Attempt at Vindicating the Harmony of Faith and Knowledge. A Series of Discourses. By THOMAS WILSON, M.A., late Minister of St. Peter's, Mancroft, Norwich, Author of "Travels in Egypt and Syria," etc. 8vo, cloth, 5*s.* May be had separately, 1*s.* each, paper cover.

No. I.—RELATIVE RANK OF OUR EARTH AMONG STELLAR WORLDS.
No. II.—THE INNER KINGDOM.
No. III.—SALVATION.
No. IV.—SCHOLASTIC THEOLOGY.

A HISTORICAL ANALYSIS OF CHRISTIAN CIVILIZATION. By L. RAYMOND DE VERICOUR. In 1 vol. post 8vo, cloth, price 10*s.* 6*d.*

"It is succinct, clearly-written, and may be called a manual of European history."—*Economist.*

"A useful book of historical reference, being well filled with facts and dates."—*Westminster Review.*

THE BEAUTIES OF CHANNING. With an Essay prefixed. By WILLIAM MOUNTFORD. 12mo, cloth, 2*s.* 6*d.*

"This is really a book of beauties. It is no collection of shreds and patches, but a faithful representative of a mind which deserves to have its image reproduced in a thousand forms. It is such a selection from Channing as Channing himself might have made. It is as though we had the choicest passages of those divine discourses read to us by a kindred spirit . . . . . Those who have read Martyria will feel that no man can be better qualified than its author, to bring together those passages which are at once most characteristic, and most rich in matter tending to the moral and religious elevation of human beings."—*Inquirer.*

CHRISTIANITY: THE DELIVERANCE OF THE SOUL, AND ITS LIFE. By WILLIAM MOUNTFORD, M.A. Fcp. 8vo, cloth, 2*s.*

A RETROSPECT OF THE RELIGIOUS LIFE OF ENGLAND;

or, the Church, Puritanism, and Free Inquiry. By JOHN JAMES TAYLER, B.A. Post 8vo, 10*s.* 6*d.* cloth.

"This work is written in a chastely beautiful style, manifests extensive reading and careful research; is full of thought, and decidedly original in its character. It is marked also by the modesty which usually characterises true merit."—*Inquirer.*

"Mr. Tayler is actuated by no sectarian bias, and we heartily thank him for this addition to our religious literature."—*Westminster Review.*

"It is not often our good fortune to meet with a book so well conceived, so well written, and so instructive as this. The various phases of the national mind, described with the clearness and force of Mr. Tayler, furnish inexhaustible material for reflection. Mr. Tayler regards all parties in turn from an equitable point of view, is tolerant towards intolerance, and admires zeal and excuses fanaticism, wherever he sees honesty. Nay, he openly asserts that the religion of mere reason is not the religion to produce a practical effect on a people; and therefore regards his own class only as one element in a *better principle church.* The clear and comprehensive grasp with which he marshals his facts, is even less admirable than the impartiality, nay, more than that, the general kindliness with which he reflects upon them.—*Examiner.*

"The writer of this volume has all the calmness belonging to one who feels himself not mixed up with the struggle he describes. There is about it a tone of great moderation and candour: and we cannot but feel confident that we have here, at least, the product of a thoroughly honest mind."—*Lowe's Edinburgh Magazine.*

THE ELEMENTS OF INDIVIDUALISM.

By WILLIAM MACCALL. Post 8vo, 7*s.* 6*d.*, cloth.

"It is a book worthy of perusal. Even those who can find no sympathy with its philosophy, will derive pleasure and improvement from the many exquisite touches of feeling, and the many pictures of beauty which mark its pages.

"The expansive philosophy, the penetrative intellect, and the general humanity of the author, have rendered *The Elements of Individualism* a book of strong and general interest."—*Critic.*

"We have been singularly interested by this book. . . . . Here is a speaker and thinker whom we may securely feel to be a *lover of truth*, exhibiting in his work a form and temper of mind very rare and peculiar in our time."—*Manchester Examiner.*

THE EDUCATION OF TASTE.

A Series of Lectures. By WILLIAM MACCALL. 12mo, 2*s.* 6*d.*

THE AGENTS OF CIVILIZATION.

A Series of Lectures. By WILLIAM MACCALL. 12mo, 3*s.* 6*d.*, cloth.

AN INQUIRY CONCERNING THE ORIGIN OF CHRISTIANITY.

By CHARLES C. HENNELL. Second Edition, 8vo, 12*s.*, cloth.

A SECOND EDITION, WITH EXPLANATORY PREFACE.

THE NEMESIS OF FAITH.

By J. A. FROUDE, M.A., late Fellow of Exeter College, Oxford. Post 8vo, cloth, 6*s.*

"'The Nemesis of Faith' possesses the first requisites of a book. It has power, matter, and mastery of subject, with that largeness which must arise from the writer's mind, and that individual character—those truths of detail—which spring from experience or observation. The pictures of an English home in childhood, youth, and early manhood, as well as the thoughts and feelings of the student at Oxford, are painted with feeling pervaded by a current of thought: the remarks on the humbug of the three learned professions, more especially on the worldliness of the church, are not mere declamation, but the outpouring of an earnest conviction: the Picture of Anglican Protestantism, dead to faith, to love, and to almost everything but wealth-worship, with the statement of the objects that Newman first proposed to himself, form the best defence of Tractarianism that has appeared, though defence does not seem to be the object of the author . . . . . As the main literary object is to display the struggles of a mind with the growth and grounds of opinion, incidents are subordinate to the intellectual results that spring from them: but there is no paucity of incident if the work be judged by its own standard."—*Spectator.*

"The most striking quality in Mr. Froude's writings is his descriptive eloquence. His characters are all living before us, and have no sameness. His quickness of eye is manifest equally in his insight into human minds, and in his perceptions of natural beauty . . . . . The style of the letters is everywhere charming. The confessions of a Sceptic are often brilliant, and always touching. The closing narrative is fluent, graphic, and only too highly wrought in painful beauty."—*Prospective Review, May,* 1849.

"The book becomes in its soul-burning truthfulness, a quite invaluable record of the fiery struggles and temptations through which the youth of this nineteenth century has to force its way in religious matters . . . . . Especially is it a great warning and protest against three great falsehoods. Against self-deluded word orthodoxy and bibliolatry, setting up the Bible for a mere dead idol instead of a living witness to Christ. Against frothy philosophic Infidelity, merely changing the chaff of old systems for the chaff of new, addressing men's intellects and ignoring their spirits. Against Tractarianism, trying to make men all belief, as Strasburgers make geese all liver, by darkness and cramming: manufacturing state folly as the infidel state wisdom: deliberately giving the lie to God, who has made man in his own image, body, soul, and spirit, by making the two first decrepit for the sake of pampering the last . . . . . Against these three falsehoods, we say, does the book before us protest: after its own mournful fashion, most strongly when most unconsciously."—*Frazer's Mag., May,* 1849.

THE PURPOSE OF EXISTENCE.

Popularly considered, in relation to the ORIGIN, DEVELOPMENT, and DESTINY of the HUMAN MIND. Crown 8vo, cloth, 7*s.* 6*d.*

"This singularly thoughtful essay embraces a wide range of topics, but without ever departing from its proper theme. In the performance of his task, the author has displayed great power of reflection, much learning, and an eloquence and elevation of style, peculiarly appropriate to the loftiness of the subject-matter."—*Critic.*

GENERAL PRINCIPLES OF THE PHILOSOPHY OF NATURE.

With an Outline of some of its recent developments among the Germans, embracing the Philosophical Systems of Schelling and Hegel, and Oken's System of Nature, by J. B. STALLO, A.M. Post 8vo, cloth, 6*s.*

THE PRINCIPLES OF NATURE, HER DIVINE REVELATIONS,

AND A VOICE TO MANKIND. By and through ANDREW JACKSON DAVIS, the "Poughkeepsie Seer," and "Clairvoyant." 2 vols. large 8vo, cloth, 18*s.*

*** The work consists of 800 pages, including a history of its production, with a Biographical Sketch, and Portrait (engraved on Steel) of the Author.

THE LIFE OF THE REV. JOSEPH BLANCO WHITE. Written by Himself. With Portions of his Correspondence. Edited by JOHN HAMILTON THOM. 3 vols. post 8vo, 1*l.* 4*s.*, cloth.

"This is a book which rivets the attention, and makes the heart bleed. It has, indeed, with regard to himself, in its substance, though not in its arrangement, an almost dramatic character; so clearly and strongly is the living, thinking, active man projected from the face of the records which he has left.

"His spirit was a battle-field, upon which, with, fluctuating fortune and singular intensity, the powers of belief and scepticism waged, from first to last, their unceasing war; and within the compass of his experience are presented to our view most of the great moral and spiritual problems that attach to the condition of our race.—*Quarterly Review.*

"This book will improve his (Blanco White's) reputation. There is much in the peculiar construction of his mind, in its close union of the moral with the intellectual faculties, and in its restless desire for truth, which may remind the reader of Dr. Arnold."—*Examiner.*

"There is a depth and force in this book which tells."—*Christian Remembrancer.*

"These volumes have an interest beyond the character of Blanco White. And beside the intrinsic interest of his self-portraiture, whose character is indicated in some of our extracts, the correspondence, in the letters of Lord Holland, Southey, Coleridge, Channing, Norton, Mill, Professor Powell, Dr. Hawkins, and other names of celebrity, has considerable attractions in itself, without any relation to the biographical purpose with which it was published."—*Spectator.*

LIFE OF GODFREY W. VON LEIBNITZ. By J. M. MACKIE. 12mo, 3*s.* 6*d.*, cloth.

"We commend this book, not only to scholars and men of science, but to all our readers who love to contemplate the life and labours of a great and good man. It merits the special notice of all who are interested in the business of education, and deserves a place, by the side of Brewster's Life of Newton, in all the libraries of our schools, academies, and literary institutions."—*Christian Watchman.*

THE EDUCATION OF THE FEELINGS. By CHARLES BRAY. Second Edition. Post 8vo, cloth, 2*s.* 6*d.*

THREE EXPERIMENTS OF LIVING;—Within the Means. Up to the Means. Beyond the Means. Fcp. 8vo, ornamental cover and gilt edges, 1*s.*

STORIES FOR SUNDAY AFTERNOONS. From the Creation to the Advent of the Messiah. For the use of Children from 5 to 11 years of age. By Mrs. GEORGE DAWSON (late Miss SUSAN FANNY CROMPTON). 16mo, 1*s.* 6*d.*, cloth.

"This is a very pleasing little volume, which we can confidently recommend. It is designed and admirably adapted for the use of children from five to eleven years of age. It purposes to infuse into that tender age some acquaintance with the facts, and taste for the study of the Old Testament. The style is simple, easy, and for the most part correct. The stories are told in a spirited and graphic manner.

"Those who are engaged in teaching the young, and in laying the foundation of good character by early religious and moral impressions, will be thankful for additional resources of a kind so judicious as this volume."—*Inquirer.*

HYMNS FOR THE CHRISTIAN CHURCH AND HOME. Edited by JAMES MARTINEAU. Sixth Edition, 12mo, 3*s.* 6*d.*, cloth.

REVERBERATIONS. PART I. Fcp. 8vo, paper cover, 1*s.*

REVERBERATIONS. PART II. Fcp. 8vo, paper cover, 2*s.*

"In this little verse-pamphlet of some sixty or seventy pages, we think we see evidences of a true poet; of a fresh and natural fount of genuine song; and of a purpose and sympathy admirably suited to the times. . . . . The purchaser of it will find himself richer in possessing it by many wise and charitable thoughts, many generous emotions, and much calm and quiet, yet deep reflection."—*Examiner.*

"Remarkable for earnestness of thought and strength of diction." — *Morning Herald.*

"The author of these rhymed brochures has much of the true poetic spirit. He is always in earnest. He writes from the full heart. There is a manliness, too, in all his utterances that especially recommends them to us. . . . . As long as we have such 'Reverberations' as these we shall never grow weary of them."—*Weekly News.*

TWO ORATIONS AGAINST TAKING AWAY HUMAN LIFE, Under any Circumstances; and in explanation and defence of the misrepresented doctrine of Non-resistance. By THOMAS COOPER, Author of "The Purgatory of Suicides." Post 8vo, 1*s.*, in paper cover.

"Mr. Cooper possesses undeniable abilities of no mean order, and moral courage beyond many . . . . . The manliness with which he avows, and the boldness and zeal with which he urges, the doctrines of peace and love, respect for human rights, and moral power, in these lectures, are worthy of all honour."—*Nonconformist.*

"Mr. Cooper's style is intensely clear and forcible, and displays great earnestness and fine human sympathy; it is in the highest degree manly, plain, and vigorous."—*Morning Advertiser.*

"These two orations are thoroughly imbued with the peace doctrines which have lately been making rapid progress in many unexpected quarters. To all who take an interest in that great movement, we would recommend this book, on account of the fervid eloquence and earnest truthfulness which pervades every line of it."—*Manchester Examiner.*

THE CHRISTIAN'S KEY TO THE PHILOSOPHY OF SOCIALISM; Being Hints and Aids towards an Analytical Enquiry into the Principles of Social Progress, with a View to the Elucidation of the great practical problem of the present day,—the Improvement of the Condition of the Working Classes. In Ten Propositions, by UPSILON. Post 8vo, paper cover, 1*s.*

THE DUTY OF ENGLAND: a Protestant Layman's Reply to Cardinal Wiseman's Appeal. 8vo, 1*s.*

"The 'Protestant Layman' argues the question in the right spirit. He would meet the 'Papal aggression' solely by logical argument, free inquiry, and free thought, unbiassed by authority."—*Manchester Spectator.*

BRIEF EXPOSITION OF THE GOSPEL OF ST. MATTHEW.

By the Rev. R. E. B. MACLELLAN. 12mo, cloth, price 3*s.*

ECCLESIASTICAL PRETENSIONS, ROMISH AND ENGLISH; with the Antidote which a Catholic Protestantism Supplies.

A Tract for the Times, being A SERMON, preached in Renshaw Street Chapel, Liverpool, Sunday, November 17, 1850. By JOHN HAMILTON THOM.

RELIGION, THE CHURCH, AND THE PEOPLE.

A SERMON, preached in Lewin's Mead Chapel, Bristol, September 23rd, 1849, on behalf of The Ministry to the Poor in Bristol. By JOHN HAMILTON THOM. Published by Request. 12mo, paper cover, price 1*s.*

THE PROSPECTIVE REVIEW.

A Quarterly Journal of Theology and Literature, price 2*s.* 6*d.*

"The PROSPECTIVE REVIEW is devoted to a free THEOLOGY, and the moral aspects of LITERATURE. Under the conviction that lingering influences from the doctrine of verbal inspiration are not only depriving the primitive records of the Gospel of their true interpretation, but even destroying faith in Christianity itself, the Work is conducted in the confidence that only a living mind and heart, not in bondage to any letter, can receive the living *spirit* of Revelation; and in the fervent belief that for all such *there is* a true Gospel of God, which no critical or historical speculation can discredit or destroy. It aims to interpret and represent Spiritual Christianity, in its character of the Universal Religion. Fully adopting the sentiment of Coleridge, that 'the exercise of the reasoning and reflective powers, increasing insight, and enlarging views, are requisite to keep alive the substantial faith of the heart,'—with a grateful appreciation of the labours of faithful predecessors of all Churches,—it esteems it the part of a true reverence not to rest in their conclusions, but to think and live in their spirit. By the name 'PROSPECTIVE REVIEW,' It is intended to lay no claim to Discovery, but simply to express the *desire* and the *attitude* of Progress; to suggest continually the Duty of using Past and Present as a trust for the Future; and openly to disown the idolatrous Conservatism, of whatever sect, which makes Christianity but a lifeless formula."—*Extract from the Prospectus.*

THE NORTH AMERICAN REVIEW.

Published quarterly, price 6*s.*

THE AMERICAN CHRISTIAN EXAMINER

AND RELIGIOUS MISCELLANY.

Edited by the Rev. GEORGE PUTNAM and GEORGE E. ELLIS. Published every alternate month, price 3*s.* 6*d.*

The Catholic Series.

UNIFORM POST 8vo.

ST. PAUL'S EPISTLES TO THE CORINTHIANS:

An Attempt to convey their Spirit and Significance, by the Rev. JOHN HAMILTON THOM. In 1 vol., cloth, 9*s*.

"A volume of singularly free, suggestive, and beautiful commentary."—*Inquirer.*

RELIGIOUS MYSTERY CONSIDERED. Cloth, price 2*s*.

"The author treats his subject both learnedly and philosophically, and the little work is worthy the attention both of the philosopher and the learned."—*Economist.*

GOD IN CHRIST. Discourses by HORACE BUSHNELL. In 1 vol., cloth, 6*s*.

CONTENTS.

I.—Preliminary dissertation on the nature of language as related to thought and spirit.
II.—A discourse on the divinity of Christ.
III.—A discourse on the Atonement.
IV.—A discourse on Dogma and Spirit; or the true reviving of Religion.

"Mr. Bushnell's dissertation is valuable as giving us a perfect theoretical foundation for those practical efforts to secure peace and extend toleration which are now making in the world."—*Economist.*

"The author of the discourses before us is original in that sense in which no faithful follower of Christ ever need fear to be thought so. He is original in having gone himself to the fountain-head of truth, in spite of all imposing creeds and customs."—*Inquirer.*

POPULAR CHRISTIANITY: Its Transition State and probable Development.

By FREDERICK FOXTON, A.B., formerly of Pembroke College, Oxford, and perpetual Curate of Stoke Prior and Docklow, Herefordshire. Cloth, 6*s*.

"Few writers are bolder, but his manner is singularly considerate towards the very opinions that he combats—his language singularly calm and measured. He is evidently a man who has his purpose sincerely at heart, and indulges in no writing for effect. But what most distinguishes him from many with whom he may be compared is, the positiveness of his doctrine. A prototype for his volume may be found in that of the American, Theodore Parker—the 'Discourse of Religion.' There is a great coincidence in the train of ideas. Parker is more copious and eloquent, but Foxton is far more explicit, definite, and comprehensible in his meaning."—*Spectator.*

"He has a penetration into the spiritual desires and wants of the age possible only to one who partakes of them, and he has uttered the most prophetic fact of our religious condition, with a force of conviction which itself gives confidence, that the fact is as he sees it. His book appears to us to contain many just and profound views of the religious character of the present age, and its indications of progress. He often touches a deep and fruitful truth with a power and fulness that leave nothing to be desired."—*Prospective Review, Nov.* 1849.

"It contains many passages that show a warm appreciation of the moral beauty of Christianity,—written with considerable power."—*Inquirer.*

". . . . with earnestness and eloquence."—*Critic.*

"We must refer our readers to the work itself, which is most ably written, and evinces a spirit at once earnest, enlightened, and liberal; in a small compass he presents a most lucid exposition of views, many of them original, and supported by arguments which cannot fail to create a deep sensation in the religious world."—*Observer.*

THE CATHOLIC SERIES—*continued.*

REPRESENTATIVE MEN. SEVEN LECTURES. By RALPH WALDO EMERSON. Cloth, 5*s.*

"Mr. Emerson's book is for us rather strange than pleasing. Like Mr. Carlyle, he strains after effect by quaint phraseology—the novelty will gain him admirers and readers. At the same time there is good sterling stuff in him;—already possessing a great name in his own country, and being well known to the reading world of Europe, his present work, speaking of men and things with which we are familiar, will extend his fame. It is more real and material than his former volumes; more pointedly written, more terse and pithy, contains many new views, and is on the whole both a good and a readable book." —*Economist.*

"There are many sentences that glitter and sparkle like crystals in the sunlight; and many thoughts, which seem invoked by a stern philosophy from the depths of the heart."—*Weekly News.*

"There is more practical sense and wisdom to be found in it (this book) than in any of the books he has given to the world, since his first . . . . . When Emerson keeps within his depth, he scatters about him a great deal of true wisdom, mingled with much genuine poetry. There is also a merit in him which it would be ungrateful not to acknowledge; he has made others think; he has directed the minds of thousands to loftier exercises than they had known before; he has stimulated the reflective faculties of multitudes, and thus led to inquiry, and inquiry certainly will conduct to truth."—*Critic.*

MEMOIR OF JOHANN GOTTLIEB FICHTE. By WILLIAM SMITH. Second Edition, enlarged Cloth, 4*s.* 6*d.*

". . . . . A Life of Fichte, full of nobleness and instruction, of grand purpose, tender feeling, and brave effort! . . . . . the compilation of which is executed with great judgment and fidelity."—*Prospective Review.*

"We state Fichte's character as it is known and admitted by men of all parties among the Germans, when we say that so robust an intellect, a soul so calm, so lofty, massive, and immoveable, has not mingled in philosophical discussion since the time of Luther . . . . . Fichte's opinions may be true or false; but his character as a thinker can be slightly valued only by such as know it ill; and as a man, approved by action and suffering, in his life and in his death, he ranks with a class of men who were common only in better ages than ours."—*State of German Literature, by Thomas Carlyle.*

THE WAY TOWARDS THE BLESSED LIFE; or, The Doctrine of Religion. By JOHANN GOTTLIEB FICHTE. Translated by WILLIAM SMITH. Cloth, 6*s.*

WILLIAM VON HUMBOLDT'S LETTERS TO A FEMALE FRIEND. A Complete Edition. Translated from the Second German Edition. By CATHERINE M. A. COUPER, Author of "Visits to Beechwood Farm," "Lucy's Half-Crown," &c. 2 vols., cloth, 10*s.* 6*d.*

"We cordially recommend these volumes to the attention of our readers . . . . . The work is in every way worthy of the character and experience of its distinguished author."—*Daily News.*

"These admirable letters were, we believe, first introduced to notice in England by the 'Athenæum;' and perhaps no greater boon was ever conferred upon the English reader than in the publication of the two volumes which contain this excellent translation of William Humboldt's portion of a lengthened correspondence with his female friend."—*Westminster and Foreign Quarterly Review.*

"The beautiful series of W. Von Humboldt's letters, now for the first time translated and published complete, possess not only high intrinsic interest, but an interest arising from the very striking circumstances in which they originated . . . . . We wish we had space to verify our remarks. But we should not know where to begin, or where to end; we have therefore no alternative but to recommend the entire book to careful perusal, and to promise a continuance of occasional extracts into our columns from the beauties of thought and feeling with which it abounds."—*Manchester Examiner and Times.*

"It is the only complete collection of these remarkable letters, which has yet been published in English, and the translation is singularly perfect; we have seldom read such a rendering of German thoughts into the English tongue."—*Critic.*

THE CATHOLIC SERIES—*continued.*

THE VOCATION OF MAN. By Johann Gottlieb Fichte.

Translated from the German, by William Smith. Cloth, 4*s.* 6*d.*

"In the progress of my present work, I have taken a deeper glance into religion than ever I did before. In me the emotions of the heart proceed only from perfect intellectual clearness;—it cannot be but that the clearness I have now attained on this subject shall also take possession of my heart."—*Fichte's Correspondence.*

"'The Vocation of Man' is, as Fichte truly says, intelligible to all readers who are really able to understand a book at all; and as the history of the mind in its various phases of doubt, knowledge, and faith, it is of interest to all. A book of this stamp is sure to teach you much, because it excites thought. If it rouses you to combat his conclusions, it has done a good work; for in that very effort you are stirred to a consideration of points which have hitherto escaped your indolent acquiescence."—*Foreign Quarterly.*

"This is Fichte's most popular work, and is every way remarkable."—*Atlas.*

"It appears to us the boldest and most emphatic attempt that has yet been made to explain to man his restless and unconquerable desire to win the True and the Eternal."—*Sentinel.*

THE CHARACTERISTICS OF THE PRESENT AGE.

By Johann Gottlieb Fichte. Translated from the German, by William Smith. Cloth, 7*s.*

"A noble and most notable acquisition to the literature of England."—*Douglas Jerrold's Weekly Paper.*

"We accept these lectures as a true and most admirable delineation of the present age; and on this ground alone we should bestow on them our heartiest recommendation; but it is because they teach us how we may rise above the age that we bestow on them our most emphatic praise.

"He makes us think, and perhaps more sublimely than we have ever formerly thought, but it is only in order that we may the more nobly act.

"As a majestic and most stirring utterance from the lips of the greatest German prophet, we trust that the book will find a response in many an English soul, and potently help to regenerate English society."—*The Critic.*

THE VOCATION OF THE SCHOLAR. By Johann Gottlieb Fichte.

Translated from the German, by William Smith. Cloth, 2*s.*; paper cover, 1*s.* 6*d.*

"'The Vocation of the Scholar'. . . . . is distinguished by the same high moral tone, and manly, vigorous expression which characterize all Fichte's works in the German, and is nothing lost in Mr. Smith's clear, unembarrassed, and thoroughly English translation." — *Douglas Jerrold's Newspaper.*

"We are glad to see this excellent translation of one of the best of Fichte's works presented to the public in a very neat form. . . . . No class needs an earnest and sincere spirit more than the literary class: and therefore the 'Vocation of the Scholar,' the 'Guide of the Human Race,' written in Fichte's most earnest, most commanding temper, will be welcomed in its English dress by public writers, and be beneficial to the cause of truth."—*Economist.*

ON THE NATURE OF THE SCHOLAR, AND ITS MANIFESTATIONS.

By Johann Gottlieb Fichte. Translated from the German, by William Smith. Second Edition. Cloth, 3*s.* 6*d.*

"With great satisfaction we welcome this first English translation of an author who occupies the most exalted position as a profound and original thinker; as an irresistible orator in the cause of what he believed to be truth; as a thoroughly honest and heroic man. . . . . The appearance of any of his works in our language is, we believe, a perfect novelty. . . . These orations are admirably fitted for their purpose; so grand is the position taken by the lecturer, and so irresistible their eloquence."—*Examiner.*

"This work must inevitably arrest the attention of the scientific physician, by the grand spirituality of its doctrines, and the pure morality it teaches. . . . . Shall we be presumptuous if we recommend these views to our professional brethren? or if we say to the enlightened, the thoughtful, the serious, This—if you be true scholars—is *your* Vocation? We know not a higher morality than this, or more noble principles than these: they are full of truth."—*British and Foreign Medico-Chirurgical Review.*

THE CATHOLIC SERIES—*continued.*

THE POPULAR WORKS OF JOHANN GOTTLIEB FICHTE. Cloth, 12*s.* per volume.

CONTENTS OF VOL. I.

1. MEMOIR OF THE AUTHOR, by WILLIAM SMITH.
2. THE VOCATION OF THE SCHOLAR.
3. THE NATURE OF THE SCHOLAR.
4. THE VOCATION OF MAN.

CONTENTS OF VOL. II.

1. THE CHARACTERISTICS OF THE PRESENT AGE.
2. THE WAY TOWARDS THE BLESSED LIFE; OR, THE DOCTRINE OF RELIGION.

SERMONS OF CONSOLATION. By F. W. P. GREENWOOD, D.D. 3*s.* cloth.

"This a really delightful volume, which we would gladly see producing its purifying and elevating influences in all our families."—*Inquirer.*

"This beautiful volume we are sure will meet with a grateful reception from all who seek instruction on the topics most interesting to a thoughtful mind. There are twenty-seven sermons in the volume."—*Christian Examiner.*

SELF-CULTURE. By WILLIAM ELLERY CHANNING. 6*d.* paper cover; 1*s.* cloth.

THE CRITICAL AND MISCELLANEOUS WRITINGS OF THEODORE PARKER. Cloth, 6*s.*

"It will be seen from these extracts that Theodore Parker is a writer of considerable power and freshness, if not originality. Of the school of Carlyle, or rather taking the same German originals for his models, Parker has a more sober style and a less theatric taste. His composition wants the grotesque animation and richness of Carlyle, but it is vivid, strong, and frequently picturesque, with a tenderness that the great Scotchman does not possess."—*Spectator.*

"Viewing him as a most useful, as well as highly-gifted man, we cordially welcome the appearance of an English reprint of some of his best productions. The 'Miscellaneous' Pieces are characterised by the peculiar eloquence which is without a parallel in the works of English writers. His language is almost entirely figurative: the glories of nature are pressed into his service, and convey his most careless thought. This is the principal charm of his writings; his eloquence is altogether unlike that of the English orator or essayist; it partakes of the grandeur of the forests in his native land; and we seem, when listening to his speech, to hear the music of the woods, the rustling of the pine-trees, and the ringing of the woodman's axe. In this respect he resembles Emerson; but, unlike that celebrated man, he never discourses audibly with himself, in a language unknown to the world—he is never obscure; the stream, though deep, reveals the glittering gems which cluster so thickly on its bed."—*Inquirer.*

THE CATHOLIC SERIES—*continued.*

THE LIFE OF JEAN PAUL FR. RICHTER.

Compiled from various sources. Together with his Autobiography, translated from the German. Second Edition. Illustrated with a Portrait engraved on Steel. Cloth, 7*s.* 6*d.*

"The autobiography of Richter, which extends only to his twelfth year, is one of the most interesting studies of a true poet's childhood ever given to the world."—*Lowe's Edinburgh Magazine.*

"Richter has an intellect vehement, rugged, irresistible, crushing in pieces the hardest problems; piercing into the most hidden combinations of things, and grasping the most distant; an imagination vague, sombre, splendid, or appalling, brooding over the abysses of being, wandering through infinitude, and summoning before us, in its dim religious light, shapes of brilliancy, solemnity, or terror; a fancy of exuberance literally unexampled, for it pours its treasures with a lavishness which knows no limit, hanging, like the sun, a jewel on every grass-blade, and sowing the earth at large with orient pearls. But deeper than all these lies humour, the ruling quality of Richter—as it were the central fire that pervades and vivifies his whole being. He is a humourist from his inmost soul; he thinks as a humourist; he imagines, acts, feels as a humourist: sport is the element in which his nature lives and works."—*Thomas Carlyle.*

"With such a writer it is no common treat to be intimately acquainted. In the proximity of great and virtuous minds we imbibe a portion of their nature—feel, as mesmerists say, a healthful contagion, are braced with the same spirit of faith, hope, and patient endurance—are furnished with data for clearing up and working out the intricate problem of life, and are inspired, like them, with the prospect of immortality. No reader of sensibility can rise from the perusal of these volumes without becoming both wiser and better."—*Atlas.*

"Apart from the interest of the work, as the life of Jean Paul, the reader learns something of German life and German thought, and is introduced to Weimar during its most distinguished period—when Goethe, Schiller, Herder, and Wieland, the great fixed stars of Germany, in conjunction with Jean Paul, were there, surrounded by beautiful and admiring women, of the most refined and exalted natures, and of princely rank. It is full of passages so attractive and valuable that it is difficult to make a selection as examples of its character."—*Inquirer.*

"The work is a useful exhibition of a great and amiable man, who, possessed of the kindliest feelings, and the most brilliant fantasy, turned to a high purpose that humour of which Rabelais is the great grandfather, and Sterne one of the line of ancestors, and contrasted it with an exaltation of feeling and a rhapsodical poetry which are entirely his own. Let us hope that it will complete the work begun by Mr. Carlyle's Essays, and cause Jean Paul to be really read in this country."—*Examiner.*

"Richter is exhibited in a most amiable light in this biography — industrious, frugal, benevolent, with a child-like simplicity of character, and a heart overflowing with the purest love. His letters to his wife are beautiful memorials of true affection, and the way in which he perpetually speaks of his children shows that he was the most attached and indulgent of fathers. Whoever came within the sphere of his companionship appears to have contracted an affection for him that death only dissolved: and while his name was resounding through Germany, he remained as meek and humble as if he had still been an unknown adventurer on Parnassus."—*The Apprentice.*

"The life of Jean Paul is a charming piece of biography which draws and rivets the attention. The affections of the reader are fixed on the hero with an intensity rarely bestowed on an historical character. It is impossible to read this biography without a conviction of its integrity and truth; and though Richter's style is more difficult of translation than that of any other German, yet we feel that his golden thoughts have reached us pure from the mine, to which he has given that impress of genius which makes them current in all countries."—*Christian Reformer.*

THE RATIONALE OF RELIGIOUS INQUIRY;

or, the Question stated, of Reason, the Bible, and the Church. By JAMES MARTINEAU. Third Edition. With a Critical Lecture on Rationalism, Miracles, and the Authority of Scripture, by the late Rev. JOSEPH BLANCO WHITE. 4*s.* paper cover; 4*s.* 6*d.* cloth.

THE CATHOLIC SERIES—*continued.*

THE PHILOSOPHY OF ART. An Oration on the Relation of the Plastic Arts to Nature. Translated from the German of F. W. J. von Schelling, by A. Johnson. 1*s.* paper cover; 1*s.* 6*d.* cloth.

"This excellent oration is an application to art of Schelling's general philosophic principles. Schelling takes the bold course, and declares that what is ordinarily called nature is not the summit of perfection, but is only the inadequate manifestation of a high idea, which it is the office of man to penetrate. The true astronomer is not he who notes down laws and causes which were never revealed to sensuous organs, and which are often opposed to the *prima facie* influences of sensuous observers. The true artist is not he who merely imitates an isolated object in nature, but he who can penetrate into the unseen essence that lurks behind the visible crust, and afterwards reproduce it in a visible form. In the surrounding world means and ends are clashed and jarred together; in the work of art the heterogeneous is excluded, and a unity is attained not to be found elsewhere. Schelling, in his oration, chiefly, not exclusively, regards the arts of painting and sculpture; but his remarks will equally apply to others, such as poetry and music. This oration of Schelling's deserves an extensive perusal. The translation, with the exception of a few trifling inaccuracies, is admirably done by Mr. Johnson; and we know of no work in our language better suited to give a notion of the turn which German philosophy took after it abandoned the subjectivity of Kant and Fichte. The notion will, of course, be a faint one; but it is something to know the latitude and longitude of a mental position."—*Examiner.*

ESSAYS, BY R. W. EMERSON. (Second Series.) With a Notice by Thomas Carlyle. 3*s.* paper cover; 3*s.* 6*d.* cloth.

"The difficulty we find in giving a proper notice of this volume arises from the pervadingness of its excellence, and the compression of its matter. With more learning than Hazlitt, more perspicuity than Carlyle, more vigour and depth of thought than Addison, and with as much originality and fascination as any of them, this volume is a brilliant addition to the Table Talk of intellectual men, be they who or where they may."—*Prospective Review.*

"Mr. Emerson is not a common man, and everything he writes contains suggestive matter of much thought and earnestness."—*Examiner.*

"That Emerson is, in a high degree, possessed of the faculty and vision of the *seer*, none can doubt who will earnestly and with a kind and reverential spirit peruse these nine Essays. He deals only with the true and the eternal. His piercing gaze at once shoots swiftly, surely, through the outward and the superficial, to the inmost causes and workings. Any one can tell the time who looks on the face of the clock, but he loves to lay bare the machinery and show its moving principle. His words and his thoughts are a fresh spring, that invigorates the soul that is steeped therein. His mind is ever dealing with the eternal; and those who only live to exercise their lower intellectual faculties, and desire only new facts and new images, and those who have not a feeling or an interest in the great question of mind and matter, eternity and nature, will disregard him as unintelligible and uninteresting, as they do Bacon and Plato, and, indeed, philosophy itself."—*Douglas Jerrold's Magazine.*

"Beyond social science, because beyond and outside social existence, there lies the science of self, the development of man in his individual existence, within himself and for himself. Of this latter science, which may perhaps be called the philosophy of individuality, Mr. Emerson is an able apostle and interpreter."—*League.*

"As regards the particular volume of Emerson before us, we think it an improvement upon the first series of essays. The subjects are better chosen. They come home more to the experience of the mass of mankind, and are consequently more interesting. Their treatment also indicates an artistic improvement in the composition."—*Spectator.*

"All lovers of literature will read Mr. Emerson's new volume, as the most of them have read his former one; and if correct taste, and sober views of life, and such ideas on the higher subjects of thought as we have been accustomed to account as truths, are sometimes outraged, we at least meet at every step with originality, imagination, and eloquence."—*Inquirer.*

Characterization of the Catholic Series

BY THE PRESS.

"The various works composing the 'Catholic Series,' should be known to all lovers of literature, and may be recommended as calculated to instruct and elevate by the proposition of noble aims and the inculcation of noble truths, furnishing reflective and cultivated minds with more wholesome food than the nauseous trash which the popular tale-writers of the day set before their readers."—*Morning Chronicle.*

"Too much encouragement cannot be given to enterprising publications like the present. They are directly in the teeth of popular prejudice and popular trash. They are addressed to the higher class of readers—those who think as well as read. They are works at which ordinary publishers shudder as 'unsaleable,' but which are really capable of finding a very large public."—*Foreign Quarterly.*

"The works already published embrace a great variety of subjects, and display a great variety of talent. They are not exclusively, nor even chiefly, religious; and they are from the pens of German, French, American, as well as English authors. Without reference to the opinion which they contain, we may safely say that they are generally such as all men of free and philosophical minds would do well to know and ponder."—*Nonconformist.*

"This series deserves attention, both for what it has already given, and for what it promises."—*Tait's Magazine.*

"A series not intended to represent or maintain a form of opinion, but to bring together some of the works which do honour to our common nature, by the genius they display, or by their ennobling tendency and lofty aspirations."—*Inquirer.*

"It is highly creditable to Mr. Chapman to find his name in connexion with so much well-directed enterprise in the cause of German literature and philosophy. He is the first publisher who seems to have proposed to himself the worthy object of introducing the English reader to the philosophic mind of Germany, uninfluenced by the tradesman's distrust of the marketable nature of the article. It is a very praiseworthy ambition: and we trust the public will justify his confidence. Nothing could be more unworthy than the attempt to discourage, and indeed punish, such unselfish enterprise, by attaching a bad reputation for orthodoxy to everything connected with German philosophy and theology. This is especially unworthy in the 'student,' or the 'scholar,' to borrow Fichte's names, who should disdain to set themselves the task of exciting, by their friction, a popular prejudice and clamour on matters on which the populace are no competent judges, and have, indeed, no judgment of their own,—and who should feel, as men themselves devoted to thought, that what makes a good book is not that it should gain its reader's acquiescence, but that it should multiply his mental experience; that it should acquaint him with the ideas which philosophers and scholars, reared by a training different from their own, have laboriously reached and devoutly entertain; that, in a word, it should enlarge his materials and his sympathies as a man and a thinker."—*Prospective Review.*

"A series of serious and manly publications."—*Economist.*

NOW READY,

No. I.

OF

CHAPMAN'S

Library for the People:

"SKETCHES OF EUROPEAN CAPITALS,"

BY

WILLIAM WARE, M.D.,

AUTHOR OF "ZENOBIA; OR, LETTERS FROM PALMYRA," "AURELIAN," ETC.

Post 8vo, ornamental cover, price 1*s*.

In the press, and will be published Nov. 1st,

No. II.

"LITERATURE AND LIFE,"

LECTURES BY

EDWIN P. WHIPPLE,

CONTENTS.

Lecture I. Authors in their Relations to Life.
" II. Novels and Novelists—Charles Dickens.
" III. Wit and Humor.
Lecture IV. The Ludicrous Side of Life.
" V. Genius.
" VI. Intellectual Health and Disease.

LONDON:

JOHN CHAPMAN, 142, STRAND.

MDCCCLI.

LB
1575
1847

UNIVERSITY OF CALIFORNIA
Santa Barbara College Library
Santa Barbara, California

Return to desk from which borrowed.
This book is DUE on the last date stamped below.

DEC 1 1978

LD 21-10m-10,'51
(806684)476

3 1205 00290 8372

Gau
1902

UC SOUTHERN REGIONAL LIBRARY FACILITY
AA 000 103 066 7